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National Catholic Weekly Review

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To Our beloved Son Thurston Davis Priest of the Society of Jesus.

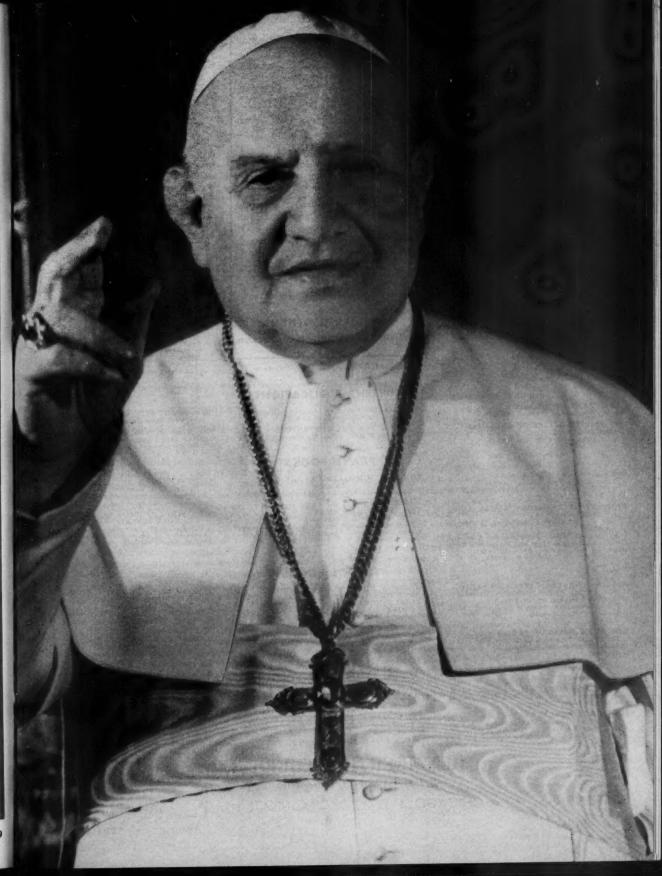
It is with joy, beloved son, that We have bearned of the coming celebration of the Golden Jubilee of "America", a national Catholic Weekly Leview.

The task of witing a weekly Catholic review is indeed an arduous one, that walls for conspicuous competence in Shilosophy and Theology as well as Letters, apostolic courage counselled by produce, and filial loyalty to the teachings of Bohy Itother— Church; and there is every reason for rejoicing when a review can look back, as a America can, over fifty years of consistent service in a cause so noble as that of Eruth, Deligion and Social Justice. It is right that today your beauto are filled with gratitude to God for Dis infinite bounty towards you, and with confidence that De will extend farther and farther your influence for the good of Dio Church and the glory of Dis name.

Os a token of Our paternal interest and a pleage of the body Spirit's loving guidance, We impart to you, beloved son, to the associates of your staff and your collaborators, with deep affection, the Apostolic Benediction.

From the Vatican, February 24, 1959.

Loonney pp. KK111



, 1959

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APRIL 17, 1909

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CHRONICLE

New York's First Cathedral.-More than local interest is attached to the very notable celebration of the one hundredth anniversary of the laying of the corner stone of old St. Patrick's Cathedral, New York, which will begin on April 23. While the sacred associations of what is to Americans a venerable antiquity cluster about old St. Peter's, in Barclay street, which was built nearly a quarter of a century earlier, the glory of a sacred pre-eminence, long possessed, will for generations of Catholics to come hover over the hallowed precincts of old St. Patrick's. Were historical records wanting, the choice one hundred years ago of Ireland's Apostle as the patron of the cathedral church would point unmistakably to the nationality as well as to the active faith of the early worshippers on Manhattan Island. In 1808, Father Anthony Kohlmann, with the aid of his fellow priest, Father Benedict Fenwick, the future Bishop of Boston, opened a school in Mulberry street in a house opposite St. Patrick's, and in June of the following year these pioneer priests began the erection of the church which was to serve for so many years as the cathedral of the new diocese. Kohlmann the Austrian and Fenwick the Marylander appropriately selected as patron of the new church the apostle of the land whose children formed the bulk of the growing Catholic population. Besides the other distinguished bishops who have been associated with the sacred edifice, it was here that Bishop Hughes and his successor, the first American Cardinal. John McCloskey, were consecrated, and from this place

they accelerated the marvelous development of the great see over which they presided with so much credit to themselves and so much edification to the Catholics of their own diocese and of the country at large.

France.—A special cablegram from Paris to AMERICA, under date of April 14, 1909, announces that many bishops have invited their people to decorate and illuminate their house-fronts next Sunday in honor of the beatification of Jeanne d'Arc. Contrary to the newspaper reports circulated in the United States, there is no truth in the rumor that Archbishops Mignot and Fuzet are to be disciplined. No meeting of the French hierarchy will be held in Rome; and it is absolutely false that Austria has communicated to the Vatican a protest against the holding of such a meeting.

Sixty-five French bishops and four thousand French visitors have arrived in Rome for the ceremonies of the beatification of Jeanne d'Arc. No consistory is foreshadowed for the nomination of cardinals.

Cardinal Andrieu, Archbishop of Bordeaux, suppressing the diocesan association, substitutes therefor centralization at the Archbishop's house with penny subscription for the maintenance of public worship.

The Archbishop of Sens publishes a letter protesting against the confiscation of his Grand Seminary, which the government wants to transform into a house of detention for fallen women.

The Socialist Congress thinks it should leave to members the free expression of their religious opinions, and refuses to enter into alliance with the radicals.-Denais.

PAGE ONE OF AMERICA'S FIRST ISSUE



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AMERICA

32 WASHINGTON SQUARE W. NEW YORK CITY

March 26, 1909.

Rev. mhomas J. Gannon, S.J.,

St. Andrew-on-Hudson,

Poughkeepsie, N. Y.

Dear Father Gannon: -- P.C.

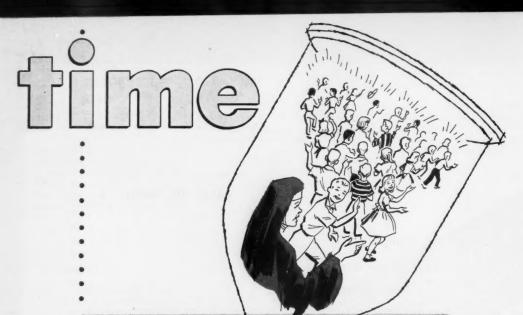
Reverence that we have recorded your name at the head of the list of benefactors to the new Review, for having suggested the name upon which we have finally decided. You will be pleased to know that before making our decision, we weighted several hundred names and found them wanting. In fact I went through the Standard Dictionary from "A" to "Z" getting every prominent name I could find and tried them in all manner of combinations. We received suggestions from every quarter of the globe, and after having considered everyone of them, came back to your choice. With externs and with many of ours, it takes very well, and I trust we shall find in it many an editorial inspiration. I know Your Reverence will help us by your prayers, and, when your modesty permits, by an occasional contribution.

Yours in Christ, Wynned

HOW AMERICA GOT ITS NAME

ERS ID.

, 1959



to prepare for fall



"Good-bye Sister, have a nice vacation!"

As the farewells chorus through your class, the start of a new school year seems far away.

Actually, though, school closing time is THE time to do advance planning for the fall. It will help you organize classes more quickly ... give you more time to orient your pupils in the important first few days.

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During many of those years, it has been our privilege to publish significant books by distinguished Jesuit authors. Since 1931, advertising for these and other authors has appeared regularly in the columns of *America*. It is our sincere hope that, like *America*, we may continue to bring American Jesuit scholarship to the English-speaking world.

Am. C. Bruce

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A TRIBUTE TO THE MEN OF AMERICA— "SCHOLARS...STATESMEN... ...BRAVE MEN ALL"



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AMONG THE FIRST WRITINGS to emanate from North America were those of the Jesuit missionaries. Their *Relations*, a record of their activities among the French and Indians during the 17th and 18th centuries, are a permanent record of their zeal, enterprise and scholarship. In an English edition of a selection of these famous documents, editor Edna Keaton describes the early missionaries in these terms: ". . . (these) records . . . speak for their writers as scholars, most of them; as statesmen, some of them; but for all of them, above all else, as brave men."

The founders and editors of AMERICA, its contributors and all those others who have played a part in winning for the magazine a pre-eminent position in the fields of journalism and social commentary have, in their half century, been true to the tradition of the early members of their Society, the stout missionaries of pioneer America.

AMERICA has played a significant role on the national scene with its thoughtful, often outspoken commentary on subjects running the gamut of the social, cultural and political. That its influence has been felt in corners of our national life normally considered too remote to be reached by a Catholic voice, bears striking testimony to the catholicity of interest and insight which this 50-year-old journal of opinion has brought to the national scene.

Many of the Jesuit writers who have appeared in the pages of America during its half century, P. J. Kenedy & Sons has had the privilege of publishing. Their numbers include Fathers James Brodrick, Philip Caraman, John C. Ford, Herbert Thurston, Peter M. Dunne, James J. Daly and Joseph Husslein, the latter three former America editors. A great many other Jesuit authors, including Fathers Pierre de Smet, Louis Lallemant and Paul DeJaegher, have likewise appeared on the Kenedy publishing list.

In being privileged to bring such distinguished Jesuit authors to its list, Kenedy has enjoyed a close association with the Society which gave birth to the magazine. On this occasion of America's Golden Jubilee, P. J. Kenedy & Sons extends their congratulations and warmest wishes to the men of America, "scholars . . . statesmen . . . brave men all."

Ame



Every Monday morning at Campion House

... the editorial staff of America gathers around the long table in the board room to plan the coming issue. Topics culled from the week's news events and the trends of the times have been submitted beforehand by the editors. Once the meeting has opened with a prayer, the order of the morning is free discussion. Assignments of subjects for the coming week's Comment and Editorial pages are made at the close of the session. Work on another issue of America has begun.

AROUND THE TABLE, CLOCKWISE FROM THE LEFT

... Lester A. Linz, L. C. McHugh, Harold C. Gardiner, Donald R. Campion, Eugene K. Culhane, Walter M. Abbott, Neil G. McCluskey, Vincent S. Kearney, Benjamin L. Masse, Robert A. Graham, John LaFarge and Thurston N. Davis.

America • APRIL 11, 1959

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On your fiftieth anniversary, America, we salute you. We like your kind of publishing, and we hope your readers like ours.

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THE TALES CHRIST TOLD April Oursler Armstrong. Forty parables of Jesus retold.

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François Mauriac

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Dom Aelred Graham

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Ad Majorem Dei Gloriam



Church of Saint Ignatius of Loyola

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CONGRATULATIONS TO AMERICA

FOR FIFTY YEARS OF MILITANT PUBLICATION "All For The Greater Glory Of God"

The Priests and Parishioners of Saint Ignatius Parish in the Archdiocese of Boston pray for even Greater Glory to God and to *America* in the many years to come.

THE WHITE HOUSE

WASHINGTON

February 6, 1959

Dear Father Davis:

Thank you for sending me the story of America: 1909 - 1959. I was glad to read this account of the first fifty years of your weekly review.

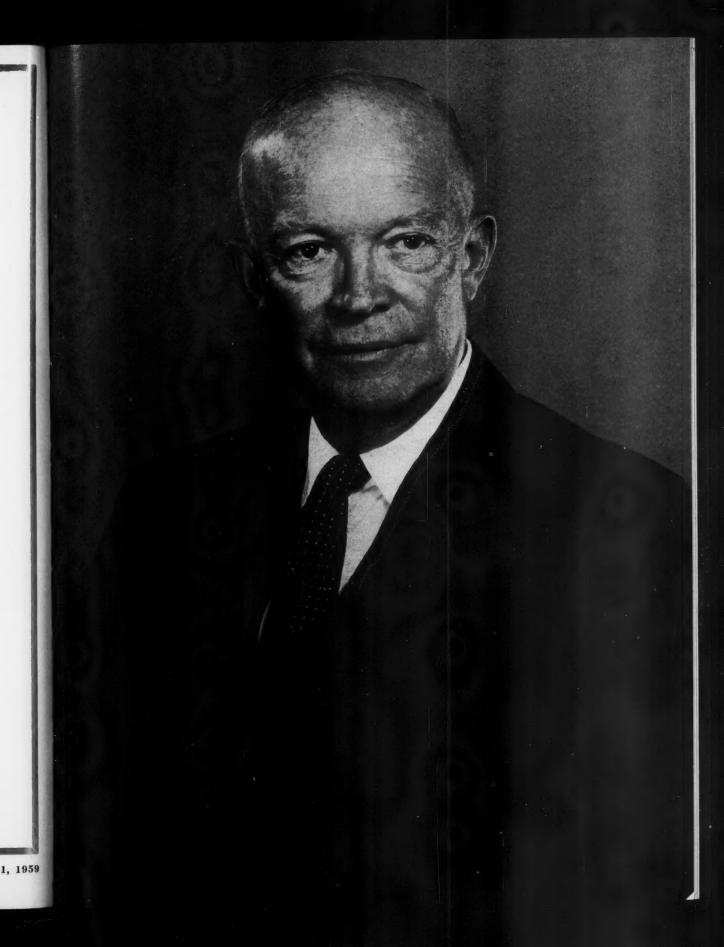
America has won a fine reputation as a scholarly and responsible magazine. With a staff of dedicated writers, it has earned an honored place in the field of journalism, and it renders an important service to the national community.

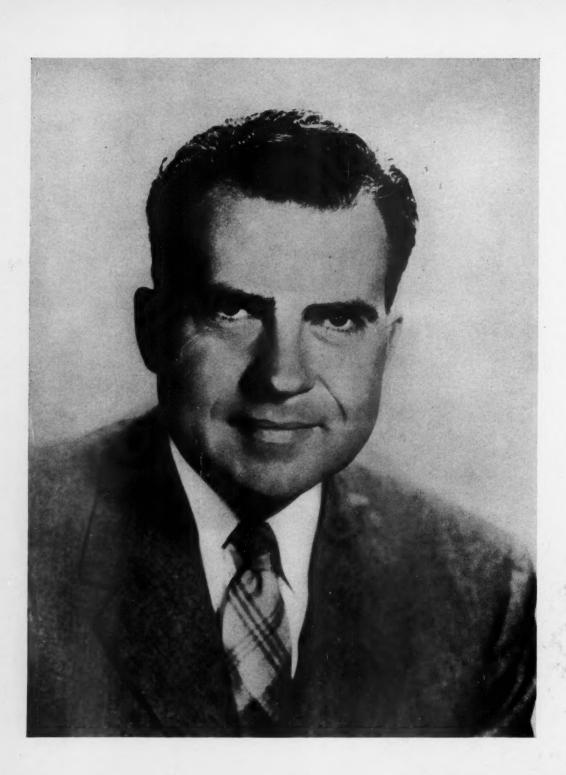
I am happy to add my congratulations and best wishes on the Fiftieth Anniversary of America.

Donjar Ween leave

Reverend Thurston N. Davis, S.J. Editor-in-Chief America 329 West 108th Street

New York 25, New York







OFFICE OF THE VICE PRESIDENT

WASHINGTON

March 6, 1959

Dear Father Davis:

I appreciate this opportunity to extend greetings and congratulations to you and all those connected with AMERICA as you reach the important milestone of a fiftieth anniversary this year.

Your publication plays an important part in the life of your Church, and also of the nation. You can certainly take great pride in the reputation AMERICA has earned for itself by maintaining a high standard of critical analysis of the current scene, a balanced yet forward-looking appraisal of problems, and an approach of understanding and moderation in dealing with areas of controversy and dispute.

It is my hope that your excellent work in the field of Christian journalism will continue with ever-increasing success in the years ahead.

With every good wish,

Sincerely

Kichard Mylan Richard Nixon

The Reverend Thurston N. Davis, S.J. Editor-in-Chief AMERICA 329 West 108th Street New York 25, New York



February 9th, 1959

Dear Father Davis:

On this joyous occasion of Golden Jubilee I am particularly pleased to offer my sincere congratulations and best wishes to you, to the members of your staff and to all associated with you in the zealous, valiant and dedicated task of making 'America' a weekly reality.

Today, perhaps more than at any other time, man must realize that our Catholic faith embraces everything in life and that nothing is outside its orbit. To achieve this end implies an extensive teaching apostolate which 'America' by reason of its dedication is uniquely and admirably fitted to carry on. In addition to the cold war being waged on many fronts throughout the world, the secularist, the skeptic, the materialist and the atheist are intensifying their violent assaults against religion and moral truth. Free people everywhere must be ready and prepared for this test of strength since the struggle for the mind of man goes on without pause. Ultimately it is the spiritual dynamic of our Faith which constitutes our greatest and most powerful resource for a truly free human society.

The voice of 'America' during the past half century has faithfully, consistently and lucidly proclaimed the abiding endurance of God's life-giving message to all mankind. This it has done in season and out of season despite the catastrophic and widespread changes that have occurred throughout the world during this period. This challenge it has successfully met by means of its timely, stimulating and scholarly articles manifesting the veracity of God's immutable laws and their relationship to man in the political, social, educational, economic and cultural aspects in his daily life.

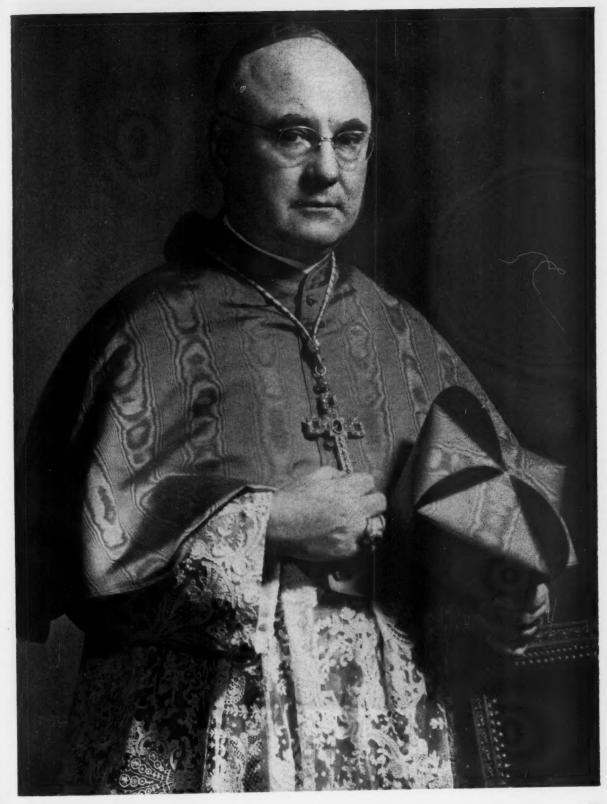
For these reasons and for others which need no detailing here, I recall with sincere gratitude all who in the past by their pioneer labors laid the firm foundation for the high standard of excellence which 'America' rightly enjoys today. To those presently engaged in this important apostolate of the written word I am likewise indebted. For it is with deep joy that I behold you well equipped and prepared to wield the arm of truth and pledged to defend the things of God through the medium of your publication. May God continue to bless all your efforts in His behalf and may their outcomes ever prove a boon to our beloved country and an honor to the Church.

Very sincerely yours in Christ,

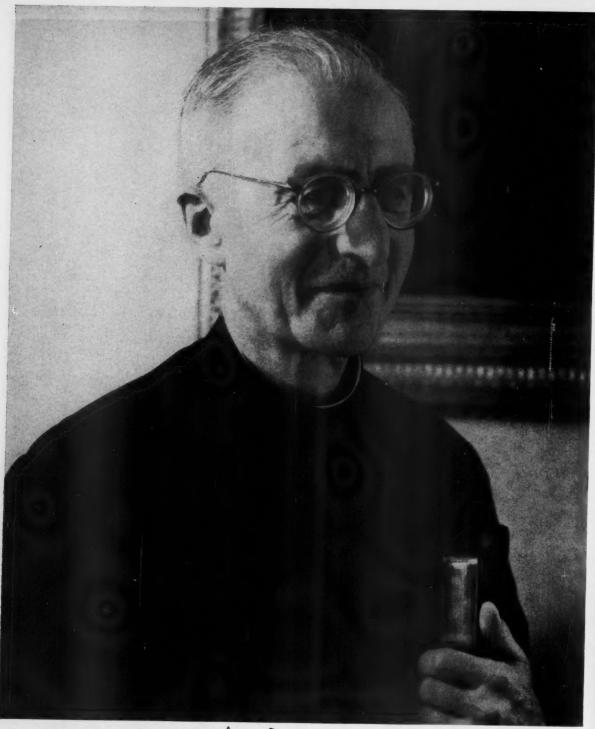
Rev. Thurston N. Davis, S.J. Editor-in-Chief, America, 329 West 108th Street, New York City 25

F. Cardinal Spellman

Archbishop of New York



America • APRIL 11, 1959



On the occasion of America's Edden Jubiler, I am happy to land my special bearing to Fr. Thurston Davis and his associates on the staff as an expression of questions and encouragement for arrived to.



CURIA PRÆPOSITI GENERALIS

SOCIETATIS IESU

ROMA - Borgo S. Spirito, 5

February 20, 1959

Reverend Thurston N. Davis, S.J. Editor-in-Chief, America, New York, N.Y.

Reverend and dear Father: P.C.

As so many of the devoted friends of America come together to join you and your associates at the Solemn Mass that will be celebrated on April 5, 1959 in St. Patrick's Cathedral in the presence of the Cardinal Archbishop of New York, I too am united with you and with them in thanking God for the blessings He has showered on the editorial staff of your Catholic review during the past half-century. Those blessings have been manifold and their results very consoling.

When my predecessor, the Reverend Francis Xavier Wernz, acceded to the request of the American provincials to publish a weekly periodical, which should be A National Catholic Review, he set down definite norms to ensure the best organization and administration of the momentous enterprise. Concerning the end proposed to the new Review he wrote: "the Review will address itself to Catholics and non-Catholics, and not only to the learned scholar but also to all groups and classes of educated men and women, aiming to set before its readers in a clear and positive form the genuine teaching of the true Church founded by Christ: to show reasons for that teaching, to explain it and to spread its truth as far as possible. It will safe-guard and defend sound Catholic principles in every field of knowledge, be on the alert to correct errors, whether doctrinal or historical, disseminated against the Catholic faith, Christian morals, ecclesiastical discipline, the Apostolic See and the Catholic Church, and to oppose and refute dangerous novelties, in doctrine or in practice, as soon as they appear. This review therefore should be and should be widely regarded as a guide and teacher, which in the important questions that continually arise will supply a rule for thinking with the Church."

This was a high ideal to be aimed at. It came as a ringing challenge to the Reverend John Wynne, the prime mover of the enterprise, who was appointed to be the Review's first editor. He accepted it eagerly and with confidence. That was fifty years ago. And today I hold it a consoling privilege and a duty to record that America in every year of its life has consistently striven to respond to the hopes and aims of my predecessor, and with every right it may claim a large measure of success in achieving its goal.

Large credit for this success will be generously accorded to the Editors-in-Chief, whom America has been fortunate to have, and who were not the least of her blessings. A Wynne, Campbell and Tierney, a Talbot, Parsons, LaFarge and Hartnett are men whose eminent worth and profound influence in the world of letters and journalism are recognized even beyond the limits of your country. But they would be quick to share the credit with their many associates; and although it were odious to call names, I cannot but feel that a host of America's readers of old will on this occasion be recalling the delicate charm of Father James Daly and the vigor salted with fine humor of Father Paul Blakely.

Reverend Father Editor, you and your associates are heirs to a rich and stimulating tradition. Your task is an arduous one and beset with not a few difficulties, the more so today in a world that is so largely restless with a sense of insecurity and victim of a depressing secularist philosophy, because its vision does not reach beyond the narrow horizon of time. In the face of a public opinion, so often poisoned by such a world atmosphere, you will continue to defend the cause of eternal truth and its God-appointed depositary with force that gives courage, and a clearness that cannot be misunderstood, yet always with the charity of Christ.

The Supreme Pontiffs and your own American hierarchy have proclaimed to all the solid principles of social justice; you will continue to urge their application without fear, to condemn the inequities spawned by corruption and selfishness and to champion the rights of all men to equal opportunity under law. Similarly in cultural and literary questions, you will teach and be guided by principles of criticism that reflect a never failing respect and love for the order of divine truth.

Truth and charity are emblazoned on your heraldic device.

In search of truth and charity your readers turn to you. Their number has been increasing in an encouraging way, but is still far too small; because only truth and charity will bring to the home and the nation the peace of the risen Christ which brightens this Easter-tide.

As I gladly renew my complete confidence in Your Reverence, your associates and collaborators I pray that the Holy Spirit may grant you wisdom and courage and love as you direct *America* on to ever greater success among an ever widening circle of friends and readers.

Commending myself to your prayers, I beg to remain,

Your Reverence's servant in Christ,

John B. Janssens, S.J. Superior General of the Society of Jesus.





STATE OF NEW YORK
EXECUTIVE CHAMBER
ALBANY

NELSON A. ROCKEFELLER GOVERNOR

February 5, 1959

Dear Father Davis:

I welcome the privilege of sending cordial greetings to the staff and readers of AMERICA, with my hearty congratulations upon the celebration of the 50th anniversary of this highly distinguished publication.

It is a truism to say that AMERICA is one of the best edited periodicals in the English or any other language. Its pages always reflect the high standard of learning and culture of the devoted Order which has produced so many of the great scholars and teachers of all time.

The zeal and steadfastness of the Editors of AMERICA in the spreading of Christian culture has contributed much to the enlightenment of western civilization.

May this dedicated magazine continue its important office with increasing effectiveness for many years to come.

Sincerely,

The Reverend Thurston N. Davis, S.J.

Editor-in-Chief, AMERICA 329 West 108th Street New York 25, New York

CONGRATULATIONS

TO

AMERICA

on its 50th birthday—from

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who are only 26

By a happy coincidence, we are publishing two books by Jesuit authors, well-known to America's readers, on April 15th:





THE IMAGE INDUSTRIES

by William Lynch, S.J.

The picture on the left (though originally drawn for some quite other subject), gives an excellent idea of the way the image industries—movies and TV—portray life. In short, argues Father Lynch, the people behind the cameras are afraid of reality, underestimate their audience and are suspicious of art. This is the most probing yet constructive analysis of film and TV yet done by a Catholic critic. \$3.50

CHRIST AND THE CHRISTIAN

by Robert W. Gleason, S.J.

By the author of *The World to Come*. On making Christ the center of our lives and the way in which some knowledge of the great doctrines about Him helps us in doing this. \$3.00



Order from any bookstore

There are articles on both these books in the current number of Sheed & Ward's OWN TRUMPET, new and reprinted book reviews, extracts from new books, illustrations by Jean Charlot. To get the Trumpet, send a card to Agatha MacGill at—

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Salutes

AMERICA

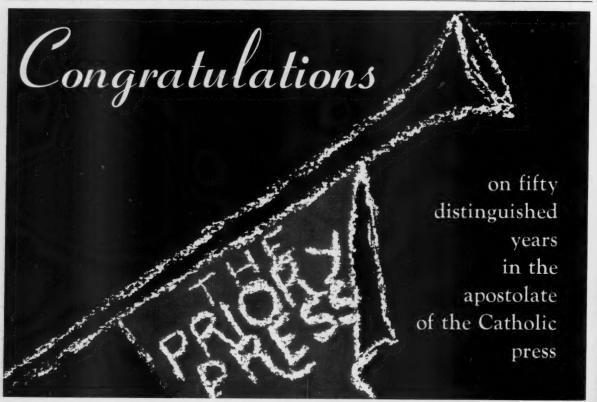
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The best selections from scores of publications in the fields of family guidance, inspiration and entertainment are reprinted or expertly condensed in this monthly magazine. Each issue provides an appealing variety of reading enjoyment, with popular features by authorities in child guidance and family management plus original articles written for The Family Digest.

The Priest...

Edited BY priests FOR priests . . . its growing popularity and increasing circulation make it the most widely read clerical journal in the world. It's the priest's PERSONAL magazine, filled with clergy news and correspondence, book reviews and noteworthy comments from fellow-priests across the nation.

My Daily Visitor...

Just one year old and already 25,270 subscribers benefit each day from this new monthly publication. Short daily reflections are provided by the nation's outstanding spiritual leaders who serve as our Guest Editors. Full Mass texts for each Sunday and Holyday in the month combine to make this new pocket-size magazine more popular and useful. It's truly a new innovation in the field of Catholic publishing . . . and growing each month!

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Each month new titles are added to our expanding list of Catholic publications on almost every religious subject, serving the clergy and laity alike. Growing selection of practical, proved manuals and guides for the clergy and religious, particularly for religious services, religious instruction and convert preparation. Send for your complimentary copy of the latest OSV Book List.

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Thousands of pastors in Catholic parishes across America take advantage of the service, dependability, accuracy and greater savings of OSV CATH-OLIC collection envelopes . . . over 224,720,000 produced in 1957 for more than 5,200 pastors! Supplying individual parish requirements in all popular sizes and in attractive cartons, with quantities adapted to the specific needs of each parish. Send for sample assortment and price list.

OUR SUNDAY VISITOR, INC.

41 EAST PARK DRIVE . HUNTINGTON, INDIANA . TELEPHONES 171 & 172

SCHOOLS . . .

A. G. Card. Cicognani

Palace of the Holy Office March 16, 1959

Reverend and dear Father Davis,

On the happy occasion of the Golden Jubilee of America, I want to express to you, as Editor-in-Chief and to your Staff, my warmest congratulations on the accomplishments of these fifty years and my best wishes for God's blessing in the future.

In this span of time, America has been a fruitful source of Catholic teaching and guidance; those who have
worked and written for it have been characterized by secure
scholarship and by a self-sacrificing spirit of dedication to
the highest ideals of the Apostolate of the Press. All praise
is due therefore to this Review that has striven to provide its
readers with the weapons of truth and to preserve and enrich
religious faith and practice, both in private and in public
life. It has sought, too, to provide accurate information on
events, both Catholic and secular, in the life of the nation
and of the world.

One may well say of America that it has, in the words of St. Paul, sought to practise the truth in love (Eph. 4:15), by presenting to Catholic and non-Catholic alike sound Christian thought and philosophy in diverse ways. To this end it has not neglected to provide its readers with informed comment and criticism of current literature, the theater and the cinema and, in the interests of sound education, has made known to its reading-public leading institutions of Catholic training.

On this Golden Jubilee, then, we sincerely thank America, its editors, and co-workers of every degree and wish it a future of continued success and accomplishment.

With personal good wishes, I am, my dear Father Davis,

Devotedly yours in Christ,

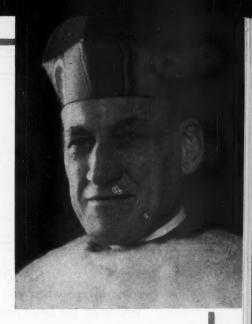
The Rev. Thurston Davis, S.J. 329 W. 108 St. New York 25, N.Y. A. J. Card. birognam

FROM THE FORMER APOSTOLIC DELEGATE TO THE UNITED STATES

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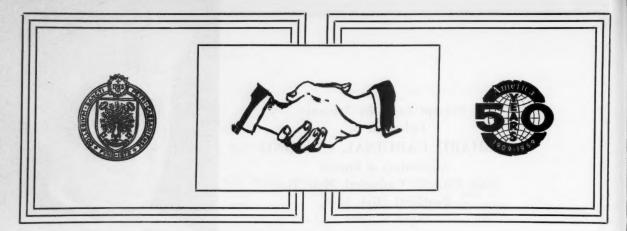
Excerpt from the Sermon
Delivered by
RICHARD CARDINAL CUSHING
Archbishop of Boston
Saint Patrick's Cathedral, New York
Pontifical High Mass

April 5, 1959



America is a pace-setter. It does not merely watch the passing scene and comment as it passes; it gets involved in history and, as it moves men's minds to intelligent thought, so it directs their actions to effective and salutary purposes. This is the true apostolate of the press—to dare to be involved, to dare to direct, to dare to be heard, to dare even to be wrong, and at that point, to dare to acknowledge it. This is intellectual maturity and spiritual confidence, to move by God's grace into the current of events and to assist the ways of Divine Providence by the intelligent use of God-given talents and human freedom. . . .

America deserves our pride and praise. . . . For fifty years, now with one accent, now with another, this review has surveyed the national and international scene and, against the eternal measure of God's revelation, has taken the dimensions of the passing day. No one, least of all those associated with its production, would want to suggest that there has not been a margin of error and miscalculation; this is the human side of the formula which must acknowledge its limitations. But what a harvest of success has marked these endeavors in every field of American thought and action! In politics and in literature, in social philosophy and social action, in labor and business, in international affairs and in the arts, in education and law, in liturgy and apologetics, in every aspect of man's thinking and in every area of man's action, the steady voice of America has been heard and its wise counsel offered. It has been strong without ever being strident; it has been constant without ever being tedious; it has been committed without being arrogant. When it has been stern, it has also been kind; when in controversy, it has been irenic; when challenged, stalwart; when doubtful, honest; when wronged, forgiving. To a troubled, confused and unbelieving world it has consistently shown the face of Christ in the spirit of Christ.



SAINT PETER'S COLLEGE had only just come of age when you were born. So we were old enough to understand you from the beginning. We supported you in all your contests for the right and were supported in our turn when the battle raged round us. We looked to you to say in black and white for all to read what our lips uttered to waiting student ears. And so often you've said it so much better than we. Only now, upon reflection, do we sense how much we owe you. Will you please stay around for more years and years and years. . . .

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AMERICA has offered an armor for the Faith, inspiration and moral guidance, as well as honestly interpreted facts.

Ad Multos Annos Ad Majorem Dei Gloriam

The Franciscan Capuchin Sisters of the Infant Jesus

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What is "America"?

Thurston N. Davis

THE QUEST for self-identity, for self-definition, is on occasions a useful and salutary undertaking for us all. Not only persons, but institutions also, can profitably ask themselves who or what they are and how they came to get that way. For a journal like AMERICA, a fiftieth birthday is as good a time as any to face the mirror of candid self-scrutiny and ask what we have been trying to be and do for half a century.

However, as Hippocrates once said, though art is long, life is short. There are so few left who can tell us, step by step for fifty years, how AMERICA happened to choose each of the paths it took at every forking of the

roads. The last member of the first editorial staff, Fr. James J. Daly, died in 1954. The two survivors of our relatively early days are Fr. Gerald C. Treacy and Fr. J. Harding Fisher. Our sole hope for anything resembling full self-identification rests, therefore, with these two distinguished veterans—and, of course, with Fr. John LaFarge, now rounding out his 33rd intensely active year on the staff of this Review.

AMERICA'S North Star in this voyage of self-discovery must be the original "editorial announcement" of April 17, 1909. In it our founder and first Editor, John J. Wynne, who

was likewise the father of *The Catholic Encyclopedia*, spelled out the objectives and the modus operandi of the Review he was launching. That statement is reproduced elsewhere (p. 95) in this number, and as we read it today after fifty years, I believe we can confidently assert that AMERICA has never veered far off the course Father Wynne set for it.

AMERICA was created "to meet the needs of the time." One such need was for "a review and conscientious criticism of the life and literature of the day." Other needs were for

... a discussion of actual questions and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life.

To accomplish these ends, Father Wynne saw that a

weekly journal would be required. The topics that demanded discussion were "too numerous, too frequent, and too urgent," he said, to be handled by a monthly magazine. He saw this need as "imperative." Father Wynne noted that the weekly diocesan press of those times did not attempt to chronicle events of secular interest or to discuss contemporary issues in the light of Christian principles. Many of them were "excellent in their way," he said, but they were "limited in the range of subjects and circumscribed in territory." The United States needed a national journal something like *The Tablet* of London.

What was Father Wynne's program for AMERICA? The new Review, he wrote, was to discuss

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ligion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people. These discussions will not be speculative nor academic, but practical and actual, with the invariable purpose of meeting some immediate need of truth, of creating interest in some social work or movement, of developing sound

sentiment, and of exercising proper influence on public opinion.

Naturally, in its efforts to follow the course charted by its founder, AMERICA has tacked this way and that with the passing years, depending on who was at the wheel and who happened to be his first and second mates. After all, these plans and provisions of Father Wynne had to be translated into the weekly reality of ink-on-paper by the men who year after year wrote and edited AMERICA's pages. Father Wynne made a brave and distinguished start, but his editorship (1909-1910) was not lengthy enough to give us grounds for judging how fully he would have succeeded in realizing the objectives he had plotted for AMERICA. His successor, the scholarly historian, preacher and former Jesuit provincial Thomas J. Campbell, Editor-in-Chief from 1910 to 1914, put no new or peculiarly personal stamp on the Review. But in the quiet years just before World War I, Father Campbell did far more than keep the franchise. The international coverage of those years was remarkably good, and Father Campbell's editorials were models of vigor and clarity.

In 1914 an extremely forceful personality came on the scene as AMERICA'S third Editor. Richard Henry



Fr. Davis, s.j., has been Editor-in-Chief of America since 1955.

Tierney soon impressed the young Review with a polemic spirit, a readiness for controversy and a deep concern for the international responsibility of American Catholics. Father Tierney left the relatively quiet life of a seminary professor to become Editor. As his biographer notes, "he threw himself into the turmoil of a journalistic career with a bounding energy and enthusiasm. . . He had full scope to show whatever individuality and originality and power and personality he possessed"—and he had these qualities in abundance. He soon became, in his biographer's words, "the journalistic spokesman of the Catholic Church in the United States."

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Henry 1959 Through the years of the first World War and after, the vigor and energy of Father Tierney's rather imperial temperament dominated the pages of AMERICA and made themselves felt in the larger world outside. Some of the flavor of that period—Father Tierney arguing with President Woodrow Wilson and two Secretaries of State in defense of Mexican Catholics, his attack (he was a total abstainer) on the Prohibition Amendment, his drive for funds for the relief of Europe's starving millions after the war—is caught in the pages of his biography, Richard Henry Tierney, by Francis X. Talbot (America Press, 1930).

When Father Tierney's health broke beyond repair in 1925, Wilfrid Parsons succeeded him. There were changes of emphasis under the new Editor, but no lessening of liveliness and controversy. Father Parsons was always in the thick of things. During his time America stayed shoulder-deep in the continuing controversy over the persecution of Catholics in Mexico. The fateful events of the Al Smith campaign, the rise of fascism in Europe, the Great Depression, the disputes over Fr. Charles Coughlin and the beginnings of the New Deal are only some of the big strands that run through the fabric of Father Parsons' years as Editor.

What was AMERICA under Father Parsons? A penetrating answer can be found in an article published by Social Order in March, 1958 to commemorate Wilfrid Parsons' 71st birthday. Myles Connolly wrote from Hollywood to say:

The AMERICA office, as presided over by Father Parsons, was a combination of employment office, embassy, information center, marriage bureau, Travelers' Aid Society and Number 10 Downing Street.

It was Father Parsons who chose and remodeled our present editorial residence, Campion House on West 108th Street in New York City. His good taste and practicality mark every corner of it, from the great crucifix over the main altar in our chapel to the fittings of the editorial board room. Father Parsons left the editorship in 1936, but his heart was always at Campion House and his pen ever at America's service. On the eve of his death in October, 1958, his arthritic fingers were still tapping out the lines of his weekly column, Washington Front—as sprightly and informed a bit of political reporting as could be found in the American press. At our fiftieth anniversary we salute a great priest-editor and a dear departed friend.

AMERICA got a new look under the next Editor, Francis X. Talbot. Father Talbot succeeded Father Parsons just as Francisco Franco was coming to power in Spain. An historian, a man of letters, a facile and wide-ranging mind, Father Talbot immediately impressed a new and distinctive stamp on the Review he edited. For one thing, America was given a fresh format. "Farewell to Old Style," said America on June 27, 1936. "From now on titles will be big and bold, . . . and every page will satisfy the esthetic sense." Heavy black rules and sansserif type predominated, and the magazine took on that strong, emphatic look which many thought excessively stark and harsh. If so, the new, rather "nazoid" face of America certainly belied the mild, poetic and gracious Editor of those times.

During all these years, Paul L. Blakely, a Kentuckian and a vigorous States'-righter, wore out at least a gross of typewriter ribbons composing the editorials for America's pages. Father Blakely, associate editor of America for 29 years, was one of the most prolific journalists of his time. Through the entire middle period of America's life, the magazine was all but identified with the name of Paul Blakely—and with John Wiltbye, his pen name. Mention of Father Blakely recalls two other great names of our middle years, William I. Lonergan and Joseph C. Husslein. The work of Father Husslein, who was a member of the America staff from 1911 to 1927, is discussed in some detail elsewhere (p. 139) in this issue.

In 1944 the Second World War was drawing to a climax and a close. International issues were the order of the day; a new world was struggling to be born; the menacing shadow of Red imperialism was beginning to grow and grow over Eastern Europe and Asia. It was right, therefore, that one who had been among the very first to sound the warning against international communism, who was so widely acquainted with world affairs, so gifted a linguist and so well travelled, should direct the policies of America during these crucial years of reconstruction. He was John LaFarge.

Father LaFarge has little in common with warmongers or polemicists, and these were the days of the great world quest for peace. During this time, then, John La-Farge, the wise irenicist, made a most vital contribution. But his objective-and the objective of AMERICAwas always peace with justice. Therefore, when justice demanded it, the Editor of AMERICA spoke out unequivocally-against the shoddy in art, against the backsliders in social justice, against the hatemongers-in a word, against the blind who happened to be leading the blind of those particular years. Father LaFarge farsightedly opposed the policy of unconditional surrender for Germany at a time when such a stand was most unpopular. He had pioneered in the field of interracial justice, and of course these preoccupations were mirrored in America during his years as Editor. Probably no other single white American has worked so long and so arduously in the cause of the Negro here and everywhere. A long spell of ill health-today fortunately belied by his seventy-nine ripe years-forced his retirement from the editorship in 1948.

Robert Hartnett succeeded Father LaFarge. Large in body, mind and sympathies, Father Hartnett had been a superb teacher. His former pupils, remembering provocative classes in political science at the University of Detroit, were saddened to learn that the university was losing him. He brought to his editorial work the refinements of a scholar. None but those closely associated with him as colleagues will ever know how meticulously he worked, how many hours he carved out of extremely busy days for reading and research, how faithful he was in scholarly correspondence, how exacting in demands on his collaborators—but primarily on himself.

To habits of scholarship Father Hartnett wedded the forceful, analytical and honest mind of a born debater. Perhaps the height of his debating career was the occasion when, before a large student audience at Yale, he took on Paul Blanshard. This was an era of great debates. The years during which this manly and priestly Jesuit presided over the policies of AMERICA were years when tension and controversy welled over in the United States. The infant United Nations made its first teetering steps on the world stage; Unesco was already under severe fire; China went Communist; the Korean War flared up and fizzled in a fire of frustrations; General MacArthur was relieved of his command; the Truman doctrine was formulated; Nato slowly gained ground in Europe; U. S. economic and technical aid programs were debated in the light of isolationist or internationalist preoccupations. Concern over Red espionage and the infiltration of Communists, later brought to a head in the notorious Rosenberg case, had set the stage for Sen. Joseph R. McCarthy. AMERICA under Father Hartnett turned to each of these problems as it arose, and the AMERICA record of those years, so obviously marked with the genius of its editor, is there for all to read. During the final months of his editorship in 1955, Father Hartnett set in motion detailed plans for a new format for AMERICA. The present dress of the Review dates from Oct. 1, 1955.

The foregoing account is necessarily most incomplete. For one thing, it discusses Editors-in-Chief as though they alone were responsible for AMERICA. Doubtless, each of these men gave a distinctive cachet to the Review, but their work could never have been done without the constant assistance of many lay collaborators and, above all, of teams of dedicated Jesuit associates. These fellow priests, both associate editors and business and circulation directors, have for fifty years given AMERICA unique strength in depth and unusual organizational stability. Elsewhere in this volume we list all their names. But it should be noted here that during the last fifteen or twenty years America could not have been published without able colleagues like the late Francis P. LeBuffe, Joseph A. Lennon, Cornelius E. Lynch, Joseph P. Carroll, Edward F. Clark, Joseph C. Mulhern, James P. Shea, Stephen J. Meany, the late Daniel M. O'Connell, Paul A. Reed, Joseph F. Mac-Farlane and Patrick H. Collins-men who labored in the office now directed by Clayton F. Nenno, who became treasurer of the America Press in 1958.

Associate and contributing editors who have given long and distinguished service to America during the last two decades are John A. Toomey, the late Gerard B. Donnelly, Edward A. Conway, Allen P. Farrell, the late Albert I. Whelan, Vincent P. McCorry and two long-time members of our present staff, Robert A. Graham and Vincent S. Kearney. For shorter terms during the same period America benefited from the presence on its editorial staff of Gordon George, William J. Gibbons, J. Gerard Mears, W. Eugene Shiels, Edward J. Duff and the late John P. Delaney. Still more briefly on our masthead during these years were the names of





PATHER WYNNE

FATHER CAMPBELL

William A. Donaghy, John Courtney Murray, J. Edward Coffey, Philip S. Land, Louis E. Sullivan, Richard E. Twohy, John J. Scanlon, Richard V. Lawlor, Daniel Fogarty, Thomas J. M. Burke, Joseph Small and Francis J. Tierney.

Charles Keenan, Managing Editor for many of his sixteen years on the staff, deserves special mention, because during these years—to paraphrase Parkman—not a line was turned or an apt parenthesis entered but Keenan led the way. A native Irishman, a man slight in bodily frame, Father Keenan loomed large in America's world as an editor's editor. Two other distinguished contemporary veterans of the present staff, Harold C. Gardiner and Benjamin L. Masse, assuredly deserve space in this issue for the articles in which they discuss America's contributions to the fields of literary criticism and Christian social thought. Finally, how can we ever express our gratitude to all the others—clergy and laity, here and abroad—who have given the fruit of their talents to our Review?

W HAT IS AMERICA? It is not merely the approximately 70,000 pages bound into the hundred volumes that now, the product of fifty years, span fifteen feet three inches on library shelves. Depending on how one appraises it, AMERICA is something more or less than the sum of those pages. It is what each of its editors and contributors, and all of us together, have made it. By our individual and collective failure or success we must measure the net gain or loss of fifty years.

Frankly, we are not ashamed. Of course, we could have done better. Even by the standards of an essay-writing age, there were probably too many general es(Continued on page 98)

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1959

Fifty
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The
Editors
of
AMERICA
Made
This
Statement
of
Policy

EDITORIAL ANNOUNCEMENT

The object, scope and character of this review are sufficiently indicated in its name, and they are further exhibited in the contents of this first number.

AMERICA will take the place of the monthly periodical, The Messenger, and continue its mission. It is in reality an adaptation of its precursor to meet the needs of the time. Among these needs are a review and conscientious criticism of the life and literature of the day, a discussion of actual questions and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life. These needs, more over, are too numerous, too frequent and too urgent to be satisfied by a monthly periodical, no matter how vigilant or comprehensive it may be. The march of events is too rapid, and every week has its paramount interests which are lost or forgotten, unless dealt with as soon as they arise.

In the opinion of many, a daily organ would be required to treat these interests adequately. Until such time as a daily may be possible, if really desirable, the weekly review we propose to publish is an imperative need. The newspapers which appear every week under Catholic auspices in the United States, Canada and Mexico do not attempt to chronicle events of secular interest or to discuss questions of the day in the light of Christian principles. They are for the most part diocesan or local journals, many of them excellent in their way, but limited in the range of subjects, and circumscribed in territory. There are hundreds of these local Catholic weekly newspapers, but not one general Catholic weekly review; or, to express it in terms which will appeal to many of our readers, we have no organ in America similar to The Tablet in England, and such an organ is quite as much needed here as it is indispensable there. Even the most unfriendly critic of this leading English Catholic weekly will admit that to it the Church in the British Isles owes much of its standing and influence. A periodical of equal merit in America will be of incalculable

There is still more need of a first-class Catholic weekly periodical in this Western Hemisphere, and a wider field of utility for the same than in England, because with us, non-Catholics as a rule are not only more ready to hear our views, but they are also more eager to have us exert our proper influence in the national and social life. When counselling Father Coleridge, at the time he was planning The Month, Cardinal Newman advocated a periodical which would induce Catholics to take an intelligent interest in public affairs and not live as a class apart from their fellows of other beliefs. His counsel applies to Catholics in America even more than it applied in England in his day. We are of a people who respect belief but who value action more. We are going through a period when the most salutary influences of religion are needed to safeguard the very life and liberty and equal rights of the individual, to maintain the home, to foster honesty and sobriety, and to inculcate reverence for authority, and for the most sacred institutions, civil as well as ecclesiastical. We are more responsible than our non-Catholic fellow citizens for the welfare of thousands of immigrants of our own religion who come to us weekly, and for their amalgamation into the national life. We are responsible also for much of the ignorance of religious truth and for the prejudices which still prevail to a great extent, because, satisfied as we are of the security of our own position, we do not take the pains to

ain it to others or to dispel their erroneous views. The object, therefore, of this Review is to meet the needs here described and to supply in one central publication a record of Catholic achievement and a defense of Catholic doctrine, built up by skilful hands in every region of the globe. It will discuss questions of the day affecting religion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people. These discussions will not be speculative nor academic, but practical and actual, with the invariable purpose of meeting some immediate need of truth, of creating interest in some social work or movement, of developing sound sentiment, and of exercising proper influence on public opinion. The Review will not only chronicle events of the day and the progress of the Church; it will also stimulate effort and originate movements for the betterment of the masses

The name AMERICA embraces both North and South America, in fact, all this Western Hemisphere; the Review will, however, present to its readers all that interests Catholics in any part of the world, especially in Europe. It will preserve and expand the popular features of The Messenger, namely, the editorial, chronicle, reader or book reviews, notes on science, literature, education and sociology. Special short articles or leaders on current topics of interest, biographical sketches of prominent persons, comments on passing events, and correspondence from international centres, will be among the additional features which the editors hope to make equally popular with the readers of the new Review. Owing to the wide scope of its contents, and its strict avoidance of proselytism and of all unnecessary controversy, it is hoped that the Review will prove attractive, not only to Catholics, but to the large number of non-Catholics who desire information about Catholic affairs.

True to its name and to its character as a Catholic review, AMERICA will be cosmopolitan not only in contents but also in spirit. It will aim at becoming a representative exponent of Catholic thought and activity without bias or plea for special persons or parties. Promptness in meeting difficulties will be one of its chief merits, actuality will be another. Its news and correspondence will be fresh, full and accurate. Courtesy will preside over its relations with the press and other expounders of public sentiment. Far from interfering with any of the excellent Catholic newspapers already in existence, AMERICA will strive to broaden the scope of Catholic journalism and enable it to exert a wholesome influence on public opinion, and thus become a bond of union among Catholics and a factor in civic and social life.

The task of editing this Review has been undertaken at the earnest solicitation of members of the Hierarchy and of prominent priests and laymen. Indeed, not a few non-Catholics have frequently expressed a desire to have such an organ of Catholic thought and influence, and surprise that nothing of the kind has hitherto existed. The Archbishop of New York, in whose jurisdiction the Review will be published, has cordially approved the project. It goes without saying that loyalty to the Holy See, and profound respect for the wishes and views of the Catholic Hierarchy, will be the animating principle of this Review. The board of editors consists of men representing various sections of North America. They will be assisted by eminent collaborators and contributors drawn from all ranks of the clergy and from the laity in every part of the world, some of whose names we publish in this number.

Bureaus of information established in the leading cities of Europe, Mexico, Central and South America will supply prompt and correct information concerning Catholic interests. Telegraph and cable will be used when needed, and neither labor nor expense will be spared to make AMERICA worthy of its name.

Warmest congratulations to

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... May it continue its brilliant career in the forefront of Catholic journalism as a vigorous and highly articulate interpreter of Catholic thought.

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Ame



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salutes the editors, the staff and the subscribers of AMERICA on the Golden Jubilee of our National Jesuit Weekly_____

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Since the appearance of the advertisement in the first issue of AMERICA, April 17, 1909, of THE CATHOLIC ENCYCLOPEDIA there have been added to the fifteen volumes, an analytical index volume, the 1922 Supplement—and nine sections in two binders of loose-leaf Supplement II, containing new material, 1950-1958.

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says in our early volumes. In expressing its opinions, AMERICA has never laid claim to infallibility, nor does it do so now. However, there were moments when we spoke with too strident, too intransigent, too dogmatic a voice. There were other occasions when that voice sounded too cloistered, too timorous, too studied. But if at times mistakes were made in emphasis or attitude or expression, they were at least the mistakes of honesty. This same honesty compels us to say that the overwhelming part of our work has expressed exactly what we wanted to say as we wanted to say it.

AMERICA set out to be and still is an "opinion" magazine—a journal of Christian opinion. A journal of opinion is not a family magazine. It does not attempt to amuse, entertain, instruct or edify, though it may happen to do all these things at one time or another in the performance of its specific function. An opinion-journal exists to express self-consistent opinions, proposals and criticism and to foster discussion of them by competent minds. (An AMERICA department, State of the Question, is intended to create a forum for discussions of this nature.)

There is no better definition of a journal of opinion than the one formulated several years ago by Father Hartnett:

It is a magazine which has a definite, coherent outlook in terms of which its editors and contributors analyze and reach judgments about current events and trends, especially in the social, economic, political, literary and (in some cases) religious fields. It addresses itself to a general readership, to those persons who, regardless of occupation or station in life, are interested in analyses terminating in judgments, based on a coherent outlook, about current events and trends in the fields mentioned.

A magazine of this nature, if it adheres to its principles, will not appeal to everyone; its circulation will remain relatively limited; it will never be a "popular" journal. In fact, if it is conscientiously performing its function of expressing ideas and opinions, it is likely at times to be exceedingly unpopular, at least in certain quarters.

Among the 310 publications that currently are members of the Catholic Press Association of the United States, strictly speaking only AMERICA and Commonweal can be described as weekly journals of opinion, though Ave Maria is now moving into this category. Outside the field of the Catholic press, the New Republic, Christian Century, New Leader, the Nation, the Reporter, and most recently the National Revieweach with its own political or ideological point of view -likewise fit the definition. Of course, opinion journalism is not necessarily restricted to the field of the weeklies and biweeklies. The monthly Atlantic and Harper's in the secular field might be called opinion journals. Among Catholic publications there are the Catholic World, published since 1865 by the Paulist Fathers, the Voice of St. Jude and the monthly of the Passionist Fathers, the Sign-all of which have made significant contributions to opinion journalism.

But has not the day of the opinion journal passed?

Looking back thirty, forty or fifty years, it is possible to understand the role once played by these journals. A generation or so ago, the sociology of communication was vastly simpler. So were the dynamics of opinion-making. But there have been so many changes in the intervening years. In those earlier times public opinion was a much more limited thing than it is today. Opinion-makers then aimed their shafts at an elite, for it used to be sufficient to reach the leaders of society.

Today, however, the opinion-maker must reach everyone, for everyone weighs the same as everyone else in the egalitarian scales of the Gallup poll. Digest magazines bring capsulated opinion to everyone's bedside.





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FATHER TIERNEY

FATHER PARSONS

Radios beam Fulton Lewis Jr. to our dinner tables. Three big national television networks project the images of opinion-molders like Edward R. Murrow into our living rooms.

But there were no Arthur Godfreys, Edward Murrows, TV networks or big book clubs when AMERICA was founded in 1909. People then would have stared in wild surmise at the phrase "communications media." There was advertising, of course, but no Madison Avenue. The opinion-molding of the movie industry had not yet begun. In 1909, Henry Luce, an eleven-yearold boy at Hotchkiss School, had not so much as dreamed of his Time-Life-Fortune empire. There were lobbies in the Washington of 1909, but not the smoothly tooled, opinion-making lobbies of today. The Rockefeller brothers, either mere infants or still to be born. were not issuing-as they did in 1958-important opinion-making statements on education and the national security. Universities were for the most part just liberal arts colleges, not a great formative bloc of influence in the democratic process. The Federal Government of those days might well have wanted to influence public opinion, but it hadn't one-tenth of its present panoply of agencies and instrumentalities for

In this mid-century quest to establish once again the identity and definition of AMERICA, we do not discount these contemporary realities. It is quite true that today opinion-making has become the objective of all the above as well as of a score of organizations like the Fund for the Republic, but this development does not impair the usefulness of or diminish the necessity for the journal of opinion. There is no conflict between ossible urnals. ication binionin the pinion today. elite, ers of

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the opinion journal and, for example, the Fund for the Republic. The Fund operates on a high level in the field of mass adult education, and it approaches this legitimate and necessary work in a creative manner. But the area of the Fund's influence is distinct from that of the opinion magazine, and its occasional telecasts, releases and brochures, though powerful in the world of opinion, lack the constantly repeated impact of the weekly journal read at leisure by the thoughtful few.

In fact, the small-circulation journal of opinion has a more vital role to play than ever before. The relatively simple days of 1909 are gone. There are so many new problems, so many emerging issues, all of them intertwined one with the other in the most complicated ways. There is a plethora of opinion about each phase of every single problem. All these new questions, arising from the rapidly changing configuration of our times and our society, demand analysis and discussion.

Vast and knotty international problems are cropping up from week to week and year to year. Again, U. S. society confronts in 1959 a problem which it was only commencing to recognize in 1909, that of religious pluralism. Today, all sorts of questions relating to intergroup tensions and to methods of trustworthy and fruitful communication between and among the diverse segments of our society have given public discussion of opinion a fresh framework of reference. Think, moreover, of the speed with which science and technology have developed in the last half-century. They raise hundreds of questions of the greatest urgency.

If they were here today, what would Fr. John Wynne and his first board of editors think of the long roster of topics-all of them pressing, perplexing and complex-that supply the grist for today's opinion journalism? They make quite a litany: space control and intercontinental ballistic missiles; hydrogen bomb tests and manned satellites to the moon; automation and the problem of the new leisure; a tangle of questions relating to urban life, suburbia, working mothers, slum clearance, city planning and juvenile delinquency; the mental-health menace, psychiatry, applied depth psychology and the new-fangled arts of persuasion. There is the new problem of how to control our vast abundance of foodstuffs; and all the related questions of an affluent society. There are new questions of public health and plans for voluntary health insurance. What about the "censorship" problem? What is beating the "beat" generation? Is the very meaning of "nature" changing? How are we to think of the bulging population of the world? With what alternatives can we confront the rising wave of neo-Malthusianism?

Father Wynne and his first AMERICA staff would have a difficult time picking and choosing today among these and a thousand other questions. Africa is in danger of slipping into the Red camp. Southeast Asia shudders under the shadow of the Red Chinese commune plan. How long can we count on the solid support of Latin America in the battle of the free world against tyranny? What are all these new freedoms—to read, to travel, to criticize, to know? To what extent is John Dewey's

instrumentalism responsible for the alleged failure of education in the United States? Was the legal positivism of Justice Oliver Wendell Holmes a cause or a mere symptom of the declining health of American law? Father Wynne and his companions could take at least some measure of comfort from these last two questions. They would recognize the name of the younger Holmes. And in 1899—ten years before AMERICA—John Dewey had published *The School and Society*. But I suspect that most of these questions—along with conceptions like mass culture, baby sitting and supermarkets—would be as unintelligible to Father Wynne as the titles of a double-feature recently playing at our neighborhood theater: "The Blob" and "I Married a Monster from Outer Space."

This is all very well, say the devil's advocates at this point. We concede that you Jesuits of 1959 deal with a vastly greater proliferation of topics than did your predecessors. But is anybody reading you?

AMERICA goes directly to approximately 50,000 persons or libraries each week, and its circulation continues to grow. Moreover, we have good reason to believe that our readers are a most communicative lot, and so the magazine regularly gets passed along to a much larger group. Last year, when a friend gave us a check and asked that AMERICA be placed in 40 university or college libraries, we were hard put to find that many that didn't already have it. Early this year the chaplain at Leavenworth Penitentiary wrote: "The men here pounce on AMERICA as supplemental reading for their college courses. It is in constant circulation and demand." AMERICA is frequently consulted in the Congressional Library. The British Museum requested and got a complimentary subscription. AMERICA is



FATHER TALBOT



FATHER LAFARGE

clipped for dossiers used at State Department briefings. Moscow's *Literaturnaya Gazeta* is one of our subscribers. *Time* (May 28, 1956) backed into a compliment by saying that AMERICA "comes up to any secular standards." It is a special source of encouragement to us that so many editors, Catholic and non-Catholic, read AMERICA regularly. Many of them have been kind enough to tell us that, even in realms where they decide to differ from us on points of policy, they look to our Review for balanced Catholic opinion.

Newsweek and Time have cited AMERICA, we believe, more frequently of late than any other periodical of its type. AMERICA's editorials are frequently guest edi-

torials not only in the Catholic press but also in the U. S. secular press and in the overseas edition of the New York Herald-Tribune. Our articles are sometimes "lifted" by foreign journals—often without a credit line. America is one of two Catholic periodicals on the tables of the reading rooms of the Harvard and Yale Clubs of New York City. The librarian at the National Press Club in Washington, we hear, recently posted a notice calling back missing copies of America needed for binding. Of course, America is indexed in Readers' Guide to Periodical Literature and in the Catholic Periodical Index.

Let us further clarify AMERICA's identity. It is a Catholic journal. At the top of our masthead, under the word AMERICA, we print "National Catholic Weekly Review." Again in the masthead, just above the names of the full-time and corresponding editors, we publish this legend each week: "Edited and published by the following Jesuit Fathers of the United States and Canada." This serves further to identify AMERICA as a Catholic review published by Jesuit priests of North America. The reader who gives this legend a moment's consideration will immediately understand that the good ship AMERICA is not sailing under the flag of the Society of Jesus as such. Our Review is not the official publication, or an official publication, of the Jesuit order. AMERICA is no more and no less than it claims to be in this published self-identification. That is, it is a Catholic weekly review, the supervision of whose editorial content has been turned over to an Editor and a limited number of associate editors appointed to this work of weekly journalism by the provincial su-



FATHER HARTNETT



FATHER DAVIS

periors of the eleven provinces of the United States and Canada. (The French-Canadian Jesuits publish their own review, *Relations*.)

Allow me to repeat that AMERICA does not exist to publicize "the Jesuit line"—there is no such thing—on the temporal issues of our day. Individual Jesuits are free to, and often do, disagree with us; their letters, disputing some point of editorial policy, frequently appear in our Correspondence. Likewise, as is perfectly obvious, AMERICA does not pretend to be an "official" voice of the Church in any sense whatever. Despite the constant plaint of certain bigots that Catholic opinion is a frozen iceberg of conformity, any moderately informed person knows that apart from the defined dogmas of the Church and the principles of the natural

moral law, Catholic opinion, especially on temporal issues, is variegated to the degree that one might almost say that its disarray is the most notable thing about it. All this is elementary, but is needs to be stated from time to time, and our fiftieth birthday is a good occasion on which to repeat it.

W HAT PRINCIPLES and policies actually define and characterize America? Obviously, America strives to be contemporary, to write and rewrite up to its deadline about strictly current events and contemporary trends. Its editors labor to stay "on top of the news"—ahead of it, if possible. But these are not distinctive traits. Any news magazine accomplishes this weekly feat and gives more extensive coverage than America.

AMERICA is specified by its concern for moral questions. This concern lies at the heart of what we may call the corporate personality of a journal like ours. Our preoccupation is with the moral hits or misses, the spiritual triumphs or failures of man in all the varied enterprises of the modern world. Almost every human event—from the closing of Little Rock Central High School to a sputnik racing into orbit—has certain definite moral and religious overtones. Our ears strain to catch these notes, from whatever source they come.

No one should look in AMERICA's pages for comment by neutral observers. We are not neutrals. We are deeply committed. Obviously, as Jesuit priest-journalists, we are committed to our holy faith. Secondly, we are committed to the moral law of God, as this law is promulgated through the universal forum of human conscience. We are committed, on a wide and varied field of subjects, to the principles enunciated by the Popes, the Vicars of Christ, and in the annual statements of the American hierarchy.

We conceive it to be a large part of our task to point out how, in concrete and specific cases, the universal teaching of the sovereign pontiffs and of the bishops on social, economic, scientific and cultural topics can be applied and implemented. It is not enough for us to compose disquisitions on the naked principles of justice or on rights and obligations in the abstract. Our effort is to find out how, and according to what prudential judgments, these universal norms may be translated into laws, institutions and attitudes.

There are universally valid principles on racial justice. But how do fair-minded people go about changing attitudes regarding the desegregation of Virginia's high schools? What can American Catholics do toward helping Negroes into the ranks of white-collar employment? Anyone with a mere nodding acquaintance with the social encyclicals of recent Popes acknowledges the right of workingmen to form unions of their own choosing. But what of right-to-work laws? What remedies are there for the recent hardening of attitudes between labor and management? Is it true that congressional investigations of labor racketeering have gone so far that they are now harming the cause of labor itself? We address ourselves to problems such as these. No one will quarrel with the principle that college students

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In keeping all abreast of rapidly changing conditions and significant developments on the national and international scene

With your hand on the pulse of the Church on the pulse of the times

AD MULTOS ANNOS.

We salute
the Jesuit Fathers
and offer our
congratulations to
America
upon its
Golden Jubilee
for fifty years of
distinguished
and vital
Catholic journalism

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Brothers & Priests

Dayton 30, Ohio

should read deeply and widely under proper guidance. America does not devote space to this obvious major premise. We are in business to discuss whether a book like James Joyce's *Ulysses* is proper fare for a student in a Catholic college seminar, and under what conditions.

In these and a hundred other editorial concerns, America's attitude is and should be characterized by the widest and most universal of interests. Nothing, absolutely nothing, that concerns the good of the human person on any level of life should ever be outside our purview. The inspiring meditation on the Incarnation of Jesus Christ, found in the second week of the Spiritual Exercises of St. Ignatius, founder of the Society of Jesus, sets our editorial policy in this important respect. I wish there were space to quote pertinent passages from this meditation, but those interested may consult it for themselves. Let it be noted that it is in a meditation on the Incarnation that St. Ignatius gives us this amazing picture of universal human diversity, struggle and suffering.

It is no exaggeration to say, therefore, that every single line of type in America bears, or should bear, in some manner at least, on the meaning and consequences for daily life of the Incarnation of the Son of God. Catholicism draws its philosophy of life from the central reality of the Incarnation, from the fact that the Word became flesh and dwelt among us. The never-ending work of the Church is to elaborate, on every level of life and for every clime and time, the conclusions to be drawn from this shattering event. In that phase of the Church's deathless mission America has, we feel, a small but not insignificant part to play in the world of contemporary American life.

AMERICA is independent. As is obvious, of course, we acknowledge complete and unqualified dependence on the dogmas of our revealed religion and on the dictates of the moral law. But in the entire field of human affairs, wherever there is an area for prudential judgment, we gratefully recognize the immense freedom that we enjoy as editors. Our cordial relations with subscribers, advertisers, benefactors and that esteemed and valued group known as the AMERICA Associates are such as in no way to infringe on our editorial freedom. We ourselves act as censors of what we publish. There is absolutely no shadowy specter of "publishers" hanging over our shoulders, reading our galleys or inserting changes in our page proofs. Our considerable independence is made possible, of course, by the trust that our ecclesiastical superiors have been good enough to repose in our prudence. Without this leeway it would be almost impossible to publish AMERICA.

We are not beholden to any political party or any special interest. We take stands on public issues, but we do not endorse political candidates nor involve ourselves in partisan politics. We have never done so, and we have no intention of changing this policy. I think it is fair and true to say that not for one moment have we ever consciously deviated from the principle laid down in 1909 by John Wynne: "AMERICA will aim at becoming a representative exponent of Catholic

thought and activity without bias or plea for special persons or parties" (Am. 4/17/09). Perhaps, on second thought, we have harbored one bias—a bias for the poor. But that would have been all right with Father Wynne, since the poor are Lot "special persons" and they usually have no "special parties" to speak for them.

One final pillar of policy. America shuns an editorial attitude that is nagging, negative or contentious. We fail in this at times, to be sure, but our overarching concern is to write positively and constructively. We are fully aware of the terrible evils of the world. The twist in man's nature, product of original sin, is a cosmic tragedy to which we do not shut our eyes. We tend to look editorially, however, for what is promising and hopeful. We make no secret of the value we set on Christian optimism and on the habit of hope.

We are encouraged to pursue this policy by a statement that appears at the very beginning of the Spiritual Exercises of St. Ignatius Loyola, in a brief note that is called the Presupposition to the Exercises. In it St. Ignatius says: "Let it be presupposed that every good Christian is to be more ready to save [put a good construction on] his neighbor's proposition than to condemn it. If he cannot save it, let him inquire how his neighbor means it; and if he means it badly, let him correct him with charity." If in the future AMERICA should ever habitually set its course athwart the spirit of this Ignatian principle, it will in my opinion have ceased to justify its existence.

THE IDEAL of the Jesuit is not pure contemplation. ■ His vocation is rather that of the contemplative in action. This double polarity of Jesuit life, certainly of the life of a Jesuit journalist, is symbolized for AMER-ICA's editors by the location of the house they live in. Campion House on West 108th Street in New York lies halfway between Upper Broadway and Riverside Drive. When we leave our residence to take a walk, we must choose between two courses. One is a contemplative stroll along the tree-lined, Old-World paths of Riverside Drive, with the Hudson River flowing quietly by at our side. The other is a brisk walk up or down the teeming and shabby sidewalks of mid-Manhattan's Broadway-a multilingual, interracial neighborhood to which all the nations of the earth seem to have sent delegates.

Like contemplation and action, these two city streets go unswervingly along, meeting only in the mind of the one who must wed them in a synthesis of the two things they represent. Perhaps at times in our fifty years we have walked too frequently on one rather than the other. But for the most part I believe we have mixed in just proportions the hustling immediacy of Broadway with the reflective quiet of the Drive. In the year 2009, when America celebrates its centenary, we can only guess where its editors will be residing. But wherever they are, you can take it for granted that two such paths as I have described will still meet at a cross-roads in their editorial sanctum.

1959

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Religion and Politics

Eugene J. McCarthy

Do THE religious beliefs of a citizen influence his political views? More specifically, do the religious beliefs and commitments of the members of some religious denominations establish reasonable doubt as to whether they can honestly take the oath of office required of the President or, for that matter, the oath required of any major officeholder under the Constitution of the United States? Current speculation about the possibility of the nomination of a Catholic for the Presidency of the country has revived widespread interest in these questions as they relate to Catholics.

Actually one can reasonably question the propriety of some of the questions and even the propriety of the use of the term "Catholic President," or "Lutheran Senator," or "Baptist Justice of the Supreme Court." President Eisenhower is not known as a "Presbyterian President," nor was Mr. Truman referred to as a "Baptist President," nor was Mr. Hoover as a "Quaker President," The use of an adjective in this manner, whether it be Catholic, Lutheran, Baptist, or the name of any religious denomination, is a kind of backhanded way of applying to a candidate or public official the constitutionally forbidden test of religious affiliation.

To the extent that religious beliefs may influence political action, an inquiry into the stand of a candidate on issues has some justification. Under some circumstances, questions might be raised about the position of a Christian Scientist on medical and health measures; a Quaker on national defense policy; a Catholic on a possible national divorce law. None should be prejudged, nor should his loyalty or the integrity of an oath which he either has taken or may be required to take be questioned. Unfortunately, the wrong questions are too often asked, or the right questions asked improperly or directed to the wrong persons. Candidates for office, or persons who hold public office, are, however, expected by tradition in the United States to answer all questions—even improper ones.

No one answer to the questions currently raised regarding Catholics is usually accepted. At the one extreme, there are those who say that profession of the Catholic faith of itself disqualifies a person from honestly fulfilling the duties of office imposed by the Con-

stitution. If pressed to its logical extreme, this argument would disqualify Catholics from holding any national office and even from citizenship. At the other extreme are those who insist that religion is entirely a private matter and that it has no influence at all upon political and public action.

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A full and adequate answer to the question of the relationship of Church and State and between religion and politics requires many distinctions and qualifications. The extreme positions are, of course, easiest to refute.

Strictly speaking, there is no such thing as Catholic politics, or Christian politics. The immediate and primary objective of government is the good of man in his temporal achievement. This objective is different from the objective of the Christian religions—the good of man in his eternal achievement. If the use and name Christian with reference to a political activity were to be justified, the activity would have to be such that fundamentally, in its basic character, it was Christian, and different from all other political activity. It is, I think, improper to use a religious name to distinguish a political party, as is the common practice in Europe. True, it might be

argued that if a party had nothing but Catholic members, it could properly be called a Catholic party, or that if it admitted none but Baptists or Lutherans, it might be called a Lutheran or Baptist party, or that any party made up of Christians could rightfully call itself Christian. But obviously, the fact that all members of a party are Christian does not in itself make the political party or its program Christian.

There is no conflict between Catholicism, or any of the major religions, and the Constitution of the United States. A Catholic certainly can take the oath to support the Constitution of the United States without any special reservation or disqualification. The provision of the Constitution which forbids the establishment or preferment of any church is accepted and supported freely and fully by Catholics. Catholics subscribe to the political principle that all citizens, whatever their religious convictions, are to be treated equally before the law, and that neither religious faith nor the lack of it is to be used as a consideration in deciding for or against any citizen. The proposition that a Catholic majority could with religious justification suppress a minority of another religion is untenable.

A Catholic is not necessarily in favor of sending an



SENATOR McCarthy of Minnesota prepared this provocative article especially for our Anniversary Number.

ambassador to the Vatican, or in favor of Federal aid to parochial or private schools, or for aid to Franco and against aid to Tito. In view of the conflicting provisions in the divorce laws of the 48 States and the consequent ambiguity of the rights of the spouses and children involved, he might favor a national divorce law. He might oppose one. Since these questions relate to possible governmental action to establish temporal order and property rights, they are political questions requiring political solutions.

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Let us take the question of an ambassador to the Vatican. Such an appointment was seriously proposed by President Truman, a Baptist. We can fairly assume that President Truman was not motivated by a desire to strengthen or advance the Catholic Church. Since President Truman, a Baptist, advocated sending an ambassador to the Vatican, one might conclude that this was a Baptist proposal, and that those who were concerned about such an appointment should first ask all candidates who were Baptist about their stand on the issue. The ambassador question is, in fact, being asked today of prospective presidential candidates who are not Catholics, but the principal attention has been given to the response of Catholics. The false assumption is that there is a specific Catholic position on the question.

Obviously, there is no such position. The considerations to be taken into account in trying to decide this issue are the same for a Catholic as they are for a non-Catholic. On the one hand the possible good to the United States should be weighed. President Truman believed that such an appointment would have been helpful in the conduct of our foreign policy. He had, in my opinion, somewhat overestimated the measure of political activity of the Vatican and also overestimated its value as a world listening post. That is beside the point. Weighed against any possible good, the possibility of misunderstanding, controversy and division likely to develop among the people of the United States deserved consideration.

The second question, that of aid to parochial schools, may in a quantitative sense be a somewhat more Catholic issue simply because there are more Catholic children attending parochial schools than there are children of other denominations in their respective church schools. But the issue itself is not essentially a Catholic one. Insofar as Federal aid is concerned, the question first of all is a constitutional one. Supreme Court decisions have not been clear on this question. And certainly the far-reaching opinion of the McCollum case, which is most often quoted by those who oppose Federal aid, would, if fully applied, jeopardize the chaplain service in the Armed Forces, and would force the raising of constitutional questions regarding some uses of money under the GI Bill of Rights; it would raise constitutional questions regarding tax concessions to religious institutions, special postal rates for religious publications, and many other established practices. A Catholic, fully convinced of the constitutionality of Federal aid to parochial schools, could without compromising religious

beliefs oppose it on the practical grounds that distribution could not be worked out without discrimination or preferment of his church over others; and even though convinced that this practical problem could be met, he could continue, without any religious compromise, to oppose Federal aid because he believed that such aid would be accompanied by undesirable Federal control, or that pressing for the program would again cause religious dissension detrimental to the common good. A Protestant without compromising his beliefs might agree or disagree on all of these points.

In some Catholic publications, support of aid to Spain has been defined as a Catholic or pro-Catholic action, whereas support of aid to Yugoslavia has been interpreted as pro-Communist and even anti-Catholic. Actually, sincere men of any religion could without compromising their religious beliefs be for aid to both countries, be against aid to both, or be for aid to one and against aid to the other, depending upon one's judgment regarding the effects of such aid on the internal politics of each country and also the bearing of such aid on the whole complex question of international relations.

Although in a formal sense Church and State can and should be kept separate, it is absurd to hold that religion and politics can be kept wholly apart when they meet in the consciousness of one man. If a man is religious—and if he is in politics—one fact will relate to the other if he is indeed a whole man.

THE United States has never demanded of its citizens absolute submission to political power. This is, in essence, the very foundation of our doctrine of Church and State. Dean Sayre, of the Episcopal Cathedral of Washington, D. C., summarized the position admirably in a television program in June, 1958. He said:

No Christian can grant to the State an absolute right over his conscience. . . . I would say that the allegiance given by Roman Catholics is not to a foreign power but to the Lord, and in this they are virtually no different from the rest of us Protestants. We, too, owe allegiance to the Lord, which is over and above and beyond the allegiance that we owe to the State. So, in this respect, our allegiance is divided, too.

This conflict between conscience and the unjust and all-embracing State is age-old, and indeed perennial, in the history of Western civilization. The list of the great, the brave and the prudent who, exhausting all alternatives, fell back at last on the dictates of conscience goes back at least to Socrates, who is admired for his stand against the State and honored for his declaration: "Men of Athens, Trespect you, but I must obey God rather than you." Not only do we honor those who stand on conscience, we consider a stand against injustice the obligation of the responsible citizen.

In our own day, unjust Nazi war crimes, although performed in the name of the State, were challenged and individuals were punished following the Nuremberg trials on the basis of the existence of a higher, although unwritten, law. (Continued on p. 114)

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Perhaps we forget how much we owe to the men who hammered out the American solution to this ancient conflict. It is the glory of the United States that the hard and difficult choices required of Socrates and of Thomas More are not required here. We freely acknowledge that there are limitations to man's obligation in obedience and service to the State and hold that not everything done in the name of the State is justifiable. This is the negative—even the extreme negative—side of the picture. On the positive side we acknowledge that conscience and the religious beliefs of an individual cannot help but have some influence on his political action.

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Despite our protestation that ours is a government of laws and not of men, the fact is that laws and executive decisions reflect the views and attitudes of men. The majority of Americans, and the majority of men holding public office in the United States, are sustained and fortified in their political judgments by the precepts of the natural law strengthened by religious faith. Most decisions made by majority vote of the Congress, by judges in the courts, or by the President in the loneliness of his office have moral and religious overtones.

What, you may well ask, can we expect in politics of Catholics, or for that matter of religious men of other

Christian or the Jewish professions?

Faith is, of course, no full and automatic substitute for knowledge and intelligence, but the Christian has available to him revealed truth together with the great body of teachings on human problems and affairs drawn from experience and from centuries of study. This truth and these teachings should, when applied to contemporary problems, have some bearing upon this understanding and upon the solution of those problems. The Christian character of a people should be reflected in its social and political institutions and actions. Geoffrey Francis Fisher, the Anglican Archbishop of Canterbury, makes the application in this way:

Everything which touches the life of the nation is of concern to the Christian. It does not escape God's judgment by becoming in the party sense "political." The difficulty is that when the issue has become in that sense "political," people are less ready to hear what the Christian judgment may be since for that, patience and a perceptive mind are required.

Knowledge of the Ten Commandments or of the spiritual and corporal works of mercy does not, of course, give the Christian in politics a ready answer to all problems. Awareness of the obligation to feed the hungry will not solve the agricultural surplus problem of the United States, but it might be expected to dispose the Christian in politics favorably toward programs such as the India famine relief program. The obligation to harbor the harborless does not compel full support of every housing bill that is proposed in the Congress, but it might be expected to influence the attitude of the Christian in politics toward changing immigration laws so as to admit displaced persons, refugees or others suffering poverty and oppression.

Understanding of the concept of social justice will not eliminate all injustice. Such awareness, however, should

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be reflected in response to statements such as that made recently by President Frondizi of Argentina when he spoke of the obligations of rich and powerful nations toward less favored and impoverished ones. The Christian's regard for the dignity of the human person should incline him to oppose segregation and racial injustice. His regard for the brotherhood of man should open his mind to international cooperation and common effort. His understanding of the mission of Western civilization should strengthen his interest in making Nato more than just a military instrument.

The ideal politician is a good man, an informed man and a man skilled in the art of politics. Such a combination is hard to find. Even though perfection in the first two attributes might be found, failure and inadequacy with respect to the third would disqualify one as a politician.

There would be differences of opinion on most political questions even though all men were of the same

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Politics has been defined as the art of the possible. The objective of political action is to bring about progressive change in keeping with the demands of social justice. Politics is concerned with ways and means, with decisions as to what should be done, when it should be done, in what measure it should be done, and by what means it can best be done. The field is the field of compromise, and the principal virtue is prudence. Edmund Burke has said that in every political situation the number of factors bearing upon a decision is infinite and, consequently, the number of possible solutions which might be proposed is also infinite. This may be an overstatement, but it is certainly true that in any complex political situation, a number of solutions can be proposed. The work of the politician is to weigh and to measure, to deliberate and then to choose.

The political writings of Machiavelli, together with all the associations that go with his name, have given an especially bad name and significance to political compromise. It is clear, of course, that politicians are not the only compromisers. Compromise is the mark of human relations not only in politics, but in almost every institution which requires that a common policy be ac-

cepted by two or more persons.

The prudential quality of human laws is well illustrated by the description of positive law given by Isidore of Seville in the seventh century. "The law," said St. Isidore, "must be virtuous, just, possible to nature, according to the customs of the country, suitable to time and place, necessary, useful, clearly expressed lest by its obscurity it lead to misunderstanding, framed to no private benefit but to the common good." What is clearly implied here is the truth that human law and government have a flexible and a conditional character. In politics the simple choice between that which is wholly right and that which is wholly wrong is seldom if ever given. The ideal is generally not achieved and in some cases cannot even be advocated. The Christian in politics must, as Franz Josef Schoeningh has written,



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"bear the suspicion of so-called friends that he is no Christian." Prudence may well dictate the toleration of a measure of evil in order to prevent something worse. It may dictate decisions to let the cockle grow with the wheat.

In this spirit, St. Thomas Aquinas observed that law should not try to impose all the acts of virtue, "but only in regard to those that are ordainable to the common good." He went on:

Now human law is framed for the multitude of human beings, the majority of whom are not perfect in virtue. Therefore, human laws do not forbid all vices, from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain; and chiefly those that are injurious to others, without the prohibition of which human society could not be maintained.

Concessions, as St. Thomas accepts, are really not compromises with principle but with reality.

The politician and the moralist have a great deal in common. Moralists, said Maritain, "are unhappy people"—so are politicians. "When the moralists insist on the immutability of moral principles," continued Maritain,

they are reproached for imposing unlivable requirements on us. When they explain the way in which these immutable principles are to be put into force, taking into account the diversity of concrete situations, they are reproached for making morality relative. In both cases, however, they are only upholding the claims of reason to direct life. The task of ethics is a humble one but it is also magnanimous in carrying the mutable application of immutable moral principles even in the midst of the agonies of an unhappy world as far as there is in it a gleam of humanity.

The politician should, of course, be a moralist himself, and he must harken to the voice of the moralist. As he proceeds in action, his general guide must be to make his decisions in the hope that by these decisions an imperfect world may become somewhat more perfect, or that if he cannot accomplish this, he can at least save his world from becoming less perfect. He must try to prevent degradation and decline and strive to move things forward and upward toward right and justice. That is the purpose and the end of political action and of the compromises that go with that action.

In passing judgment upon the politician, it is well to remember these words of Henri Dumery: "The final approval does not go to those who declare for truth and goodness, but rather to those who serve it," and remember, too, that in the listing of the Beatitudes, a hunger and thirst after justice is listed before peace making.



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Roster of Fifty Years

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FROM its origin AMERICA has been a joint enterprise of the Jesuits of this country and of English-speaking Canada. In 1909 the Society of Jesus in the United States and Canada comprised six jurisdictional territories known as the Provinces of California, Canada, Maryland-New York, Missouri and New Orleans, along with the Mission of New Mexico and Colorado.

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As the Jesuits grew in numbers and multiplied their activities, the 1909 territorial lines had to be redrawn several times to allow for the formation of new provinces. The New Mexico-Colorado Mission was absorbed by neighboring provinces. In 1926 the New England States in the old Maryland-New York Province were established as the New England Province. Two years later part of the old Missouri Province became the Chicago Province. The northwestern section of the original California Province became in 1932 the Oregon Province. As a result of the 1943 division of the Maryland-New York territory, the Maryland and the New York Provinces were formed. In 1954 the Wisconsin Province was carved from the Missouri Province, and the Detroit Province from the Chicago Province.

Here are the Jesuits of the ten American provinces and the English-speaking Canadian province who, during the fifty years since 1909, have served on the administrative staff of Campion House and on the staff of AMERICA.

CHARLES J. DOYLE

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1959

Views of a Country Pastor

John LaFarge

Since I was quite bewildered as to how one could possibly discuss 65 volumes of America in a few paragraphs, Father Davis, our Editor, cut the Gordian knot and insisted I be strictly personal. If I followed that course, he believed, I might happen on the element that unites the work of these near 33 years, insofar as I had anything to do with it.

The personal element, after all, is simple enough. I came to the editorial board of AMERICA in August, 1926, at the request (made one year previously) of its Editor, the late Fr. Wilfrid Parsons. If Fr. Parsons were still with us, he would explain, as he has explained to me,

what moved him to the choice. All I can say now is that he was very persistent in urging the appointment on our superiors, and that he took fully into account the fact that I had spent fifteen years of my life as a parish priest in a (then—but not now) very isolated region of Southern Maryland. The change meant for me a radical severance from my previous churchly or pastoral pursuits. It did not mean, however, that I had to shed my ingrained pastoral point of view.

Despite all obvious contrasts, the work on the staff of AMERICA merely amplified the

preaching and teaching—seasoned with an occasional bit of writing—that I had practiced as a country pastor. I had already collected a considerable scale of values in judging of such current events as I then observed or experienced, and I saw no reason why these values should be discarded.

In other words, I saw myself as still dealing with the problems and the circumstances of people: with persons, with families, with the community and with the Church in its relationship to each and every aspect of human life. I saw my proper function to be not mere observation and reporting, but especially the conveying to others of such light and wisdom as the Church might see fit to communicate through me. About many things pleasant and unpleasant the priestly interpreter would have to speak plainly. Errors were to be nailed when truth was distorted. But he would remain primarily a witness, a mediator, not necessarily a belligerent crusader.

During my former seasons of struggle in an impecunious country parish, a certain drift of mind had become habitual. I came to look to the Church—her teaching and spiritual government, her sacraments, particularly the Holy Eucharist—as a force for unity among divided or separated peoples. The Church's mission of unity applied to problems of a rural community: it applied to the world. In the new phase of my life, this dominant idea took shape on a wider plane. It gathered more meaning each year, from 1926 on, as the tensions and divisions in the world became more accentuated, and as the threat of the second World War began to form upon the horizon. I became actively interested in various organized movements, at home and abroad, that

might contribute to a greater understanding of the Church's mission for human unity, movements such as the Catholic Association for International Peace and its counterparts in other countries, and the possibility of an organized interracial movement. What made the work of such movements all the more necessary was the contrast of the Church's unifying activities in our days with their hideous totalitarian caricature: Hitler's pernicious attempts at racial unification and the inhuman callousness of the Bolshevik Revolution.

The more widely separated, the more disparate the elements that the Church strives to reconcile, the firmer is the resultant synthesis. Such was the lesson of St. Paul's Epistle to the Romans and the Acts of the Apostles; such was the record left by the hidden drama and sacrifices of the Church in this country. In this respect, one can learn much from the American Church's apostolate to the Negroes and Indians, carried out in spite of adverse secular and cultural surroundings.

Certain rather evident disadvantages attach to a person with many and varied interests. He has to envy the driving force of the man (or woman) whose entire attention is focused upon one capital problem. A distinguished public battler for civil liberties complained to me not long ago: "I can't make anything out of that Da Vinci type of mind." We had been discussing the American attitude to racial problems in South Africa, and I had rather freely enlarged upon the religious aspects of the case. Indeed, if you champion any single cause, interested people are annoyed that you are interested in other causes as well. To you the connection is plain enough, but not to them. Perhaps they are right; none of us can judge his own effectiveness. However, multiplied preoccupations may make sense by their very variety, if the variety itself expresses a master interest.



FR. LAFARGE, s.J., has been identified with this Review for thirty-three of its fifty years.

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Such would be, as I have seen it, a special preoccupation with the catholicity of the Catholic Church. Catholicity, of its nature, implies a wide spectrum of aspects. Yet it is likewise the means by which the Church's unity and holiness can be made real and intelligible to a world tormented by demoralization, disunion and division. By catholicity I mean a dynamic catholicity: the Church Universal knowing itself: conscious of its universality, with that consciousness penetrating the entire body. I came to see such dynamic, self-reflective catholicity as a mighty instrument for religion's impact upon our times.

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, 1959

F OR TWELVE YEARS I ran a weekly column, "With Scrip and Staff," signed The Pilgrim-toward the end, signed with my own name. At odd times, others, such as Father Talbot, took it over. The Pilgrim purposely sought out disparate and varied items of Catholic life. Lots of times I did it with joy; sometimes it was a burden. The toughest S & S I ever did came in the dead of winter when the furnace broke down at Campion House, with the temperature close to zero, and, minus any heat, we grew progressively arctic for over four days. In the shivering mood of this mishap I wrote the story of medieval Sweden's gloomy and legendary Bishop Bo. This item, like many others that found their way into S & S, reflected an interest in the revival of the Old (the Catholic) Faith in the Scandinavian countries I had felt since my childhood; so that each year I did my quota in contributing to the annual St. Ansgar's Bulletin. Now in its 57th year, the Bulletin is the recognized source of information for American readers on Catholicism in the Northern lands.

The sense of the Church's catholicity dated, too, from other of my earlier experiences, such as the very widely differing people and races to whom I had ministered in my pastoral days. It inspired me with an intense interest in the early history of Maryland and the proprietary colony that the second Lord Baltimore, with disappointing consequences, tried to administer from across the ocean. Care for Slovak and Czech parishioners in Maryland directed my attention to the study of various Slavonic languages, including Russian, and this, in turn, to a lifelong preoccupation with all that the "Soviet experiment" meant in threats and challenge to our country, to all Christendom and to the world.

None but a real and living catholicity could stand up against the materialistic universalism of the Communist Revolution. But if catholicity was to be real and living, it would need to be verified in the smallest unit of religious communion, in every parish, quite as much as in the world at large. Catholicity is not just something "out there"—something you read about in mission magazines. It is verified in the parish church, large or small, where you worship; in the neighborhood where you reside, and the relations you bear with people next door. This baldly expressed notion took on significance as I experimented with Catholic schools and Catholic organizations and learned of the harsh obstacles racial prejudices and racial divisions have raised against the

realization of true catholicity right within the Catholic Church. The experiences of a country pastor working amid a racially mixed community had convinced me that the social doctrine of the Catholic Church-some of which I had absorbed in my early theology days in Austria-contained the germ of an answer to what was generally regarded as an insoluble problem. A providentially chosen means for evolving such a solution and applying it to the roots of apathy and prejudice, among people of our own faith or of any faith, would be the joint work of Catholic priests and Catholic laymen, of all races concerned, working patiently and systematically together. The long educational struggle, in a region where for 300 years of Catholic life there had been no adequate program of Catholic schools, gave me a parallel confidence that the immediate goal of such activity would most profitably be that of public information, of public education.

This view was prosaic, pedestrian, if you wish. But I had pulled early vintage Fords and Chevvies out of too many mudholes to trust in anything too exciting. Carrying my former pastoral activity into my New York life, in the shape of laymen's retreats, helped me to lay the basis, both theoretical and practical, for an organized Catholic interracial program, that of the New York Catholic Interracial Council and the three dozen or so other Catholic Interracial Councils that have followed.

The most poignant aspect of the Church's catholicity is its supranational transcendence of all divisions of caste or class. The source of such transcendence lies in the Church's intimate yet world-wide bond with its invisible head, the eucharistic Lord, who in His own person broke all walls of partition upon the cross. Catholicity from its very nature demands an active participation of the faithful in the Church's official worship, in her liturgy. Any pastoral view of my present activities would be meaningless without the furthering of such participation, now so strongly urged by Rome, and of greater knowledge and love of the liturgy. As chaplain of the Liturgical Arts Society since its foundation in 1933, any contribution I was able to make to this cause has been largely in encouraging, with limited opportunities, a fit setting and fit furnishings for the Church's worship and the Holy Sacrifice. Here, too, the Pilgrim had his say. Liturgical Arts, the Society's handsome quarterly, and Interracial Review, monthly organ of the interracial movement, have each a certain claim on my attention. Under the tireless editorship of architect Maurice Lavanoux, the quarterly has plunged into the world-wide liturgical-arts sphere, tracking down in the editor's peripatetic person the ways and means of fitly housing the Church's worship in every corner of the globe.

Incidentally, Liturgical Arts does not find it worthwhile to fill its pages with lamentations over our esthetic junk, even though the complaints are amply justified. "The cleric," says Jean Charlot in Liturgical Arts for November, 1958, "now shops for church art not where he would naturally find it, in the artist's studio, but more conveniently in the rectory from a mail-order

(Continued on p. 127)

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catalog." Time, as well as common sense, has proved that any progress, any welcome to "visual music" must rest on a positive foundation: the encouragement of serious, thoroughly competent work in every medium, be it fire-colored glass, or multicolored enamels, or chiseled stone, or delicate carvings, or wrought metal. The noonday demon is mediocrity; the guerdon of ordinary honesty is the contract awarded, if and whereever feasible, to our own American home talent—urged locally to create—rather than to large commercial firms abroad.

To be hopeful, to be patient, to try to see the interests of all humanity with that grace and that certainty that only the view of a world Church can afford you-this is not exciting fare. It is more like the mystical book the evangelist St. John speaks of in the Apocalypse, which was bitter for the mouth, but left a sweet comfort in the stomach once it was eaten. At times the maintenance of a positive attitude has been an infinitely trying course, steering between a foolish oblivion of human perversity and a still more foolish despair. Semantics, of course, add to the difficulty. Fr. Paul L. Blakely, who did so much of AMERICA's editorial writing over a quarter-century, was an ardent States'-righter. I remember his speechless disgust when a Manhattan Western Union girl clerk, reading the address on one of his telegrams, asked him: "Is Ken-tucky in the United States?" But Blakely remarked wryly and frequently, during the lavish New Deal days, that the only genuine States'righters were down in New England.

THESE PROBLEMS troubled me particularly during the years when I occupied the position of Editor-in-Chief (1944-48) and we wrestled with the problem of Germany's peace and the peace treaties, past and future. The agonizing dilemma that the divided city of Berlin proposes to the Western Powers today focuses attention on American attitudes in that period of painful conjecture and groping 15 years ago. Today, as then, we are disturbed by the still unsettled peace treaty between Germany and the Allies. In view of all that has since happened, it is heartening to recall that AMERICA's editors clung so firmly to the human aspects of the question, condemned the notion of unconditional surrender, and refused in those days to relinquish their hopes that a new, strong and chastened Germany might rise from the depths of total defeat.

Mention of Germany reminds me of two persons for whom the tragic events centering about that country were of passionate concern. When Pope Pius XI, predecessor of the late and beloved Pope Pius XII, sent for me on the eve of the second World War, he spoke long and earnestly of his distress over the inroads of nazism and racism. Unhappily, his worst forebodings were realized. We can be grateful to our present Holy Father, Pope John XXIII, for the recent publication of the discourse on the evils of nazism that Pope Pius XI had intended to deliver—had his death not intervened—on February 11, 1939. The treacherous conjunction of nazism and bolshevism—immortalized in the infamous

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congratulate the Editors of America on their inspiring accomplishments of the past 50 years and extend cordial good wishes for still greater achievements in the future.

Ribbentrop-Molotov pact—revealed for all time what Popes Pius XI and Pius XII saw with entire clarity: that Catholics and Christians should not let themselves be deceived by the apparent opposition of these warring extremes. Each of them was waging a deadly warnazism crudely and brutally, bolshevism with infinitely greater subtlety and cunning—against the Church precisely as she is universal.

What Protestants and Catholics have learned in wartime and postwar Germany has been made clear for us in the United States today. Despite many pitfalls and innumerable obstacles, Catholics and non-Catholics depend upon one another in the common battle against subversion and perversion of human values in our public life. On this wide topic I have here just one word to say, but it comes as the outcome of the aforesaid many interests and experiences. The more truly catholic we are, the more the Church unfolds freely and uninhibitedly the breadth as well as the mysterious depth of her catholicity, the better position we hold for such all-necessary cooperation. If the souls now separated from us by heresy, schism or unbelief are ever to find their way back to the unity of Christ, they will wish to find at the end of their journey not a diminished, a sectarianized, a neurotically self-defensive Catholicism. They will look for the Church as she truly is, in all the richness and grandeur of her teaching and worship, of her Catholic life as felt in every land, in every culture and in every member. The more this catholicity is evidenced, here and now, the more we shall hope to win the present long struggle side by side with those who, though they still stand aloof, can and will join hands with us if they see us in our true light.

The Renaissance artists amused themselves with elaborate mathematical speculations on the construction of the perfect human countenance. Their ingenious diagrams kept bored pupils from making stupid mistakes, but no Helen ever led fleets out to sea by any rules of facial geometry. In every way that AMERICA's editors and contributors have helped to build up the living image of the Church universal, in its height, its depth and its breadth they have made it that much more possible for all persons of good will to live and work with us for our common cause.



America • APRIL 11, 1959

ONE CANNOT USE a tape-measure or a scale to determine the good done for Church and Country by "America." But good it has done, and much of it, as week after week it analyzed world thought and events in the light of eternal principles and hammered away at the falsities that threatened our Catholic and American heritage and way of life. For a difficult task well done, the Jesuit Fathers who staffed "America" for 50 golden years deserve the gratitude of the Church and of America.

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Very Rev. William LaVerdiere, S.S.S.

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on fifty years of capable Catholic journalism. May the next fifty years, which are sure to be filled with events of world-wide significance, be truly great years for

America

JOSEPH P. FISHER, S.J.

Missouri Province

The Oblates of St. Francis de Sales

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extend heartfelt congratulations to the editors and staff of AMERICA on the occasion of the Golden Jubilee of its establishment.

May St. Francis de Sales, Patron of the Catholic Press and our Patron, continue to bless your work for Church and Country.

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May "AMERICA" and the many other works undertaken "For the Greater Glory of God" throughout the world flourish and bear abundant fruit for many another 50-year period!

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On this memorable occasion with the thousands of America's readers, we extend sincerest congratulations to Reverend Thurston N. Davis, S.J., and to each and everyone responsible for the shaping of its policies, for its editing, and for its management.

We pray that the Spirit of Truth and of Wisdom remain its Supreme-Editor and render fruitful for time and for eternity the work of their hands and minds.

For its noble, far-visioned, and Ignatian-mettled editors of the past we whisper a prayer and beseech the Father of Lights to grant them eternal fellowship with the **Word of Life,** whom having known, they have proclaimed; and whom having loved, they have manifested in spirit and in truth.

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and its dedicated staff of reporters and editors for half a century of outstanding performance in presenting the worldwide Church in action, for sound appraisals of domestic and global issues, for its habit of going to the heart of events and problems that affect mankind in both time and eternity.

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1959



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The Staff of America 1959



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On these two pages, in formal and informal photographs, we raise the windows and shades of our editorial residence at Campion House in New York City, and invite our readers to look inside our sanctum. They will find here all the faces that go with the names of the Jesuits who currently have anything to do with the AMERICA enterprise.

There is one layman here among so many Jesuits. And surely it is entirely proper that he be right where he is. For Campion

House would not be Campion House without our resourceful and diligent librarian, William H. Dodd, who has been an essential part of AMERICA since 1927. Mr. Dodd's place on this page is a kind of symbol of the honor and respect we pay to all the dedicated lay people, men and women, who have shared our labors since 1909.

THE EDITOR



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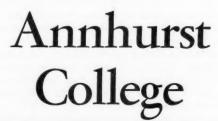
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A Half-Century of Social Action

Benjamin L. Masse

of AMERICA appeared, the Hon. Joseph W. Bailey, of Texas, introduced an individual income tax amendment to the pending Payne-Aldrich tariff bill. This move disconcerted the Senate, with its 17 to 23 millionaires; it scandalized the Conservative press; it even embarrassed President William Howard Taft, whom "Teddy" Roosevelt, architect of the "Square Deal" and foe (within limits) of the "malefactors of great wealth," had hopefully steered to the White House. It may be said to have marked the beginning of the climactic phase of the historic post-

Civil War struggle between the gathering forces of democracy and reform, with their roots in the West, and the entrenched power of Eastern plutocracy symbolized by the House of Morgan. (How far the United States had degenerated into a plutocracy is indicated by the fact that in the 1904 Presidential campaign three great insurance companies and ten rich men led by J. P. Morgan, alone contributed a total of \$1,150,000 to the Republican party.)

At the head of the "Standpatters" was the millionaire Senator from Rhode Island, Nelson W. Aldrich, who was related to the

Morgan family by marriage. Arrayed against him was an insurgent group of young Republicans—Robert M. La Follette of Wisconsin, Albert C. Cummins of Iowa, Joseph L. Bristow of Kansas, William E. Borah of Idaho, Jonathan Bourne of Oregon and Joseph M. Dixon of Montana. For the most part the "Insurgents" could count on the Democrats, who in 1908 had again gone down to defeat with William Jennings Bryan.

In this battle, which raged around taxes and the tariff deep into a sweltering summer, the new "Catholic Review of the Week" took little or no part. It was, perhaps, still getting its bearings. Week after week America chronicled the course of the debate, but so soberly and objectively did the editors perform this chore that it is difficult today to know where their sympathies lay. Perhaps, like the Catholic community, whose interests and concerns they mirrored, they hadn't yet charted a course through the swirling currents of early 20th-century opinion. By that time the riches of Leo XIII's Rerum Novarum, which appeared in 1891, had barely been scratched.

Fr. Masse, s.j., is inseparable from the America of the past two decades.

For Catholics the social agitation of the early 1900's was complicated by the Socialist problem. It has been estimated that of the two million or more members of the American Federation of Labor in those years a fifth were Socialists or sympathetic to socialism. There was also a strong Socialist movement in the Protestant churches, where many young clergymen, imbued with the Social Gospel, were intent on wedding Christianity to Karl Marx. What social action there was in Catholic circles—and there wasn't much—was aimed largely at inoculating the AFL against the virus of socialism. The task of developing a positive program of social

reform lay in the future, although a young priest of the Archdiocese of St. Paul, John A. Ryan, had already begun to lay the foundations. (His first contribution to AMERICA, published in the issue of May 22, 1909, concluded that less than half the adult males in the country were then getting a wage sufficient to cover "the minimum annual cost of a decent livelihood.")

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The policy that AMERICA proposed to follow on the social question was perhaps stated most clearly in an article by the Rev. M. P. Dowling, S.J., in the first issue of the magazine. Dealing with the Catholic attitude

toward socialism, Father Dowling declared that every intelligent Catholic recognized as well as the Socialists "the glaring injustices from which the proletariat suffer." Intelligent Catholics differ from the Socialists, not in demanding "the amelioration of the condition of the laboring classes," but in the means they would use to bring this about. They reject public ownership of the means of production no less firmly than they condemn the materialistic and antireligious philosophy of society professed by so many Socialist leaders. They do not reject, however, many measures advocated by Socialists—"state regulation of industry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or administration of railways, gas, post office, water, electric light, traction lines and other public utilities." Such measures, wrote Father Dowling, "are not really socialistic" and Catholics may legitimately advocate them. The Church, too, wants social reform, but it wants it within the framework of the moral law.

In applying these general principles over the years, America was sometimes at the head of the pack—and sometimes it was lost in the shuffle. At any given time the magazine's position on specific social reforms was,



naturally, determined by the outlook of the different editors, and in matters of this kind, in which Catholics are as free as anybody else to stand for what seems best to them, Jesuits are on occasion as far apart as the proverbial poles. As the terms are commonly used in this country, AMERICA was sometimes liberal, as under Fr. Wilfrid Parsons, and sometimes conservative, as later under Fr. Francis X. Talbot. But whether it was liberal in its outlook on social reform or conservative, it was seldom as liberal as the professional "Liberals" and rarely as conservative as the leaders of the business community. No one of any perspicacity ever confused it with the Nation under Freda Kirchwey, on the one hand, or with the National Association of Manufacturers on the other. Whatever the natural propensities and backgrounds of the editors, they all shared a commitment to the social doctrine of the Church, and it was this unity on general principles, perhaps, which kept them from going to extremes.

More than twenty years after that article by Father Dowling appeared, the Rev. Paul L. Blakely, S.J., whose long (29 years) and prolific tenure at America established him as one of the greatest Catholic journalists of modern times, testified that preoccupation with socialism had prevented Catholics from understanding Rerum Novarum. "In the minds of many," he wrote on April 18, 1931, "the Pontiff's teaching was interpreted as a corrective of that one error, so that what Leo had written against errors equally, if not more fundamentally, pernicious, was hurriedly passed over." Father Blakely recalled that he had once been regarded "as a kind of short-robe Socialist" for having criticized the 12-hour day, and he said that even as he wrote there were still people who, on reading John A. Ryan's book on the minimum wage, "wonder at the lax administration which permits him to hold a chair at the

Catholic University.

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Although Father Blakely quoted "a leading Catholic sociologist" to the effect that AMERICA had "from the beginning defended with zeal and courage and, at times, almost alone, the principles of the encyclical," the evidence of the early volumes scarcely bears this out. If AMERICA can be said to have waged any kind of social crusade in the years preceding World War I, it was a crusade against socialism, and this crusade, with only a few departures, was completely negative. One looks in vain for vigorous editorials against the trusts, labor injunctions and the spoliation of natural resources. The famous Danbury Hatters' Case was given nine brief lines in the "Chronicle." There was no sharp dissent when a New York court found the State's law on compulsory workmen's compensation unconstitutional. There was no support for the personal income tax amendment to the Constitution or for various proposals to tax corporate profits.

In one of his excellent articles on socialism, the Rev. Joseph Husslein, then at the start of his amazingly productive career, did note that socialism presented Catholics an opportunity as well as a threat, since it stimulated them to develop their own solution to the grave injustices of the day, but the first editors of

AMERICA, like their fellow Catholics generally, failed to grasp it. The early reforms of U. S. capitalism, with the single exception of minimum wage legislation, owed

little or nothing to Catholic agitation.

It would be a mistake, on the other hand, to belittle the importance of Catholic opposition to socialism, which in the first decades of this century posed a real threat to the AFL. "The weakness of socialism in the American Federation of Labor at the close of World War I," writes Marc Karson in American Labor Unions and Politics, 1900-1918, "was, in part, a testimonial to the success of the Catholic Church's opposition to this doctrine. The Church could credit itself with having waged an effective campaign in checking socialism within the trade-union movement."

Some small part of this credit the first editors of AMERICA, especially Father Husslein, can justly claim.

CHANGE in the Catholic attitude toward social prob-A lems was signaled by the publication of the Bishops' Program of Social Reconstruction in 1919, and this change was quickly reflected in the pages of AMERICA. For the next fifteen years, the editors drove home the point that Leo XIII had condemned economic liberalism (laissez-faire capitalism) no less severely than he had condemned socialism, and these strictures on the then dominant philosophy of American business opened the way to proposals for reform.

This was the period that saw the emergence of three men who were to exert in various ways vast influence on Catholic socio-economic thinking. The first was Father Blakely, who joined the AMERICA staff in 1914 during Rev. Richard H. Tierney's tenure as Editor-in-Chief. The second was the Rev. Wilfrid Parsons, who succeeded Father Tierney in 1925. The third was the Rev. John LaFarge, who, after serving for almost five years as Editor-in-Chief during most of World War II and the immediate postwar period, still carries on as

an associate editor. Those who knew Father Blakely only during the last six or seven years of his life, after he had become disillusioned with the domestic and foreign policies of President Franklin D. Roosevelt, may well wonder how anyone ever came to label him a "short-robe Socialist." Older readers of America will understand. In issue after issue during the 1920's, and with increasing acerbity after the Wall Street crash in 1929, Father Blakely belabored the capitalists, and the politicians who spoke for them, with a gusto and a high moral dudgeon that no other AMERICA editor ever matched. Here, for instance, is a paragraph on big business:

"Big business," as we have remarked on various occasions, is not keen, alert and intelligent. The present depression, which is only one of a long cycle, proves that "big business" is stupid.

And here is a 1927 estimate of the company union:

If there is anything more damnable in American economic life than the so-called company union, (Continued on p. 142) Congratulations and Best Wishes to the editors and staff of

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we have not yet come upon its foul trail. In its profession of tender care for the worker's welfare it is a liar and a hypocrite to boot.

The following passage, which reflects an intense devotion to *Rerum Novarum* and burning impatience with businessmen who ignore and resent the Pope's application of moral law to the marketplace, is typically Blakely:

There was not much religion in business in the era preceding 1891 (an age over which hung the aura created by the activities of the Federal looters and the big business thieves of the '70's and '80's) and there seems less today. Charity then and now is commonly rated as an amiable weakness not infrequently associated with mental defect Justice means going as far as—on advice of counsel—you conclude that you can go, and still avoid going to jail. Small wonder then that the business world in the '90's was bored or resentful—but mostly bored—at mention of the encyclical; or that it still is.

Father Blakely was at the height of his powers in 1925 when Father Parsons assumed the editorship. Those were the days of Coolidge prosperity and confident business ascendancy. Welfare capitalism was blooming; organized labor was timid and anemic, By this time the Catholic social movement had begun assuming the shape that is now taken for granted. Although the menace of socialism had by that time faded before the greater menace of communism, the approach to social evils was no longer one-sidedly negative. Not that Catholics did not warn of the new danger to civilization rising on Russian soil; they did, often and vigorously, but their awareness of the Red threat did not consume all their energies or distract them from evils closer to home. They turned with fresh interest to the swelling demand for social justice. With men like Husslein, Blakely and LaFarge on hand, Father Parsons found it easy to direct the magazine along lines that were also naturally congenial to him.

THROUGHOUT his first term, AMERICA warmly sup-▲ ported President Roosevelt. It welcomed the New Deal as a necessary Government effort to correct the gross inequities of laissez-faire capitalism and to cope with the social disasters of mass unemployment, farm foreclosures, business bankruptcies and defaults of home mortgages. The editors were not uncritical of Roosevelt and the bundle of laws he rushed through Congress during the first few months of his Administration. In addition to doubts about the constitutionality of the National Industrial Recovery Act, they regretted the weak sanctions behind that law and the failure to give labor a voice in drafting the NRA codes. They saw in this act, however, as well as in other New Deal measures, many resemblances to the reforms advocated by Leo XIII and Pius XI.

Reviewing the legislation passed by the special session of Congress called by Roosevelt on March 6, 1933, AMERICA said editorially that "on the whole they did

a successful piece of work." Noting that the Congress had approved more legislation bearing on social and industrial problems "than all its predecessors taken together," the editorial continued:

Topics long familiar to Catholic writers on economics and sociology, and largely restricted to them, are now discussed wherever men gather. What these Catholic apologists have been advocating in this country ever since Leo XIII wrote his famous encyclical, On the Condition of the Working Classes, is now accepted with moral unanimity by the American people. Many of the recommendations of Leo XIII and Pius XI are now part of the law of the land. Unless a combination of circumstances now unforeseen wrecks the policy of the Administration, and provokes a sharp reversal of public opinion, a return to the old brutal days when the policy of laissez faire was thought to be good Americanism and equally good Christianity is unthinkable. That is a gain of inestimable worth.

WITH the departure of Father Parsons in 1936, AMERICA veered noticeably to the right. By the late 1930's, Father Blakely's devotion to States' rights, his fear of dictatorship and his intense feelings about involvement in Europe's wars combined to turn him against the Roosevelt Administration. Although his courageous support of organized labor during its years of weakness and frustration had never blinded him to union abuses, he now seemed much more concerned about abuses than about labor's continuing struggle for recognition and respect. It is possible that this rightward swing was also influenced, though indirectly, by the Spanish Civil War. In his strong defense of the Franco cause, Fr. Francis X. Talbot, who succeeded Father Parsons as Editor-in-Chief, found support among certain ultraconservative groups which, beyond their opposition to communism, seemed to have little in common with social-minded Catholic thinking.

With the Japanese attack on Pearl Harbor in December, 1941, this period in America's story gradually came to a close. New members joined the staff who were out of sympathy with the isolationist and anti-Roosevelt policies of the immediate prewar years. The time had obviously come for a shift in editorial direction. In 1944, with the naming of Fr. John LaFarge, who had become executive editor in the fall of 1942, as Editorin-Chief, a new era began—an era that is not yet over.

Elsewhere in this issue, Father Davis describes the vast and complex questions which have absorbed the attention and tried the spirits of the editors for the past 15 years. Those of us who over this span have seen America to bed every week are still so close to those questions—many of which have not yet been resolved—that we lack the perspective for even such a summary review of the magazine's social policy as this essay purports to be. We can only hope that our Jesuit successors—when, please God, they set about celebrating the centennial of America—will remember how novel and difficult our problems were and in their charity deal gently with our efforts to cope with them.

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by R. L. BRUCKBERGER Foreword by Peter Drucker

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America's Policies: 1948-1955

Robert C. Hartnett

Review has asked me to try my hand at sketching the highlights of our policies during the period 1948-1955. I am grateful for the invitation. He has himself mentioned some of the outstanding issues of that period, especially in the field of foreign relations (see p. 94). There may be a real value in reviewing some of the major policies of the period, perhaps putting them in better perspective.

Let me first congratulate the present staffs, both editorial and business, on this Golden Jubilee and on the editorial and circulation improvements they have

achieved. Fifty years is a long time in the life of a weekly journal of opinion. The vigor of the jubilarian at this half-century mark is additional ground for felicitations. We are all grateful to almighty God for the blessings bestowed on America since 1909, and beg Him, in His goodness and mercy, to continue them in the next half-century.

Federal aid to education was probably the sharpest public issue confronting this Review and American Catholics generally in 1948. Congress recognized that World War II had delayed the building of new public schools, while the birth rate had jumped in 1943 to

three million. States and local communities therefore faced an extremely heavy financial burden which the poorer of them, because of low per-capita income, would have great difficulty in shouldering. Even so stalwart an exponent of States' rights as the late Sen. Robert A. Taft (R., Ohio) fathered a Senate bill to grant State and local governments Federal subsidies proportioned to each of the poorer States' school population and percapita income.

As far back as the 1920's this Review, through the writings of the late Fr. Paul L. Blakely, had vigorously opposed Federal aid to education. In those days the proposed legislation included the establishment of a Federal Department of Education. Parochial schools were already under severe attack in two State Legislatures, those of Oregon and Michigan. Although Oregon's actual legislation prohibiting parochial schools was knocked out as unconstitutional by the Supreme Court in 1925, Catholics understandably feared Federal control of their schools.

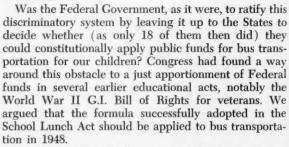
In 1948 the issues took a different form. The main ob-

jection of Catholics to the Taft (later Thomas) bill was that it left to the individual States the decision whether or not parochial schools would share in the Federal aid, even in the minor matter of bus transportation. When the House of Representatives substituted the Barden bill for the Senate measures, the fat was really in the fire. For the Barden bill explicitly excluded, among the purposes for which Federal-aid money could be spent, the one way in which parochial school children could hope to share in it, namely, bus transportation. America, with the indispensable assistance of Very Rev. William E. McManus, then assistant director of NCWC's

Department of Education, fought hard against the Barden bill. America Press published two booklets on the subject: Equal Rights for Children and Federal Aid to Education. His Eminence Francis Cardinal Spellman came out strongly against the measure. It was defeated by a single vote in the House Education and Labor Committee.

The central issue in this controversy was much larger than that of the form that Federal aid to education would take. In the first place, the States all prohibit, in one way or another, the use of State funds (including funds matching Federal aid) for "sectarian"

education



The dimensions of what was at stake, however, ran far beyond education. Since the 5-4 decision of the Supreme Court in 1947 in the Everson, New Jersey, busride case—though the decision upheld the constitutionality of using public funds in favor of children attending religious schools—the legal philosophy the Supreme Court had adopted was the revolutionary absolute "wall of separation" interpretation of the First Amendment, as applied to the States via the Fourteenth Amendment, in regard to Church-State relationships under our Constitution. On constitutional, historical and equity grounds America strongly opposed this interpre-



Fr. Hartnett, s.j., was Editor-in-Chief of America from 1948 to 1955.

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tation in dealing with the McCollum (Illinois) case in 1948, when the Court, 8-1, ruled against the "released time" system of religious instruction, on public school premises, by teachers brought in from the outside. It was some consolation to have the Court recede from its secularistic dogmatism in the 1952 Zorach (New York) case, in which it approved "released time" religious instruction off the premises of public schools. The reasoning of the Court's 6-3 opinion, presented by Justice Douglas, contrasted rather notably with that of the previous decisions, as was pointed out in an America Press booklet, The State and Religious Education.

That America's position was constitutionally warranted became clear when Princeton Prof. Edward S. Corwin's article, "The Supreme Court as National School Board," appeared in the December, 1948 issue of Fordham University's quarterly, Thought. There was other evidence that our position had won at least a respectful hearing among non-Catholics, not a few of whose leaders became increasingly alarmed at the imposition of dogmatic secularism on our constitutional system by the

Supreme Court.

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somewhat allied issue in the social-welfare field A arose in the debate over President Truman's proposal of a Federal system of compulsory health insurance, modeled in some ways on the Old Age and Survivors' Insurance part of the Social Security system.

This issue became terribly, even hopelessly, confused. Actually, all AMERICA contended was that this type of social insurance was not in conflict with Catholic teaching and that the broad question of whether or not there then existed a serious need for such a system, and whether Mr. Truman's proposal was feasible, should be fully aired. Unfortunately for us, the question of need and feasibility was snowed under by the nation-wide assault on the proposal by the medical profession, led by the American Medical Association, as "socialistic," "socialized medicine," etc., and hence out of bounds to begin with. We never championed the Truman proposal as such, and yet a great many Catholic doctors, perhaps because their knowledge of our stand was second- or third-hand, assumed that we had.

This whole episode is still instructive, and if it has not been the subject of research, as it probably has been, it should be. It shows that in certain socio-political situations, "government by discussion," which is one way to define democracy, becomes simply impossible. It also shows that in such situations a journal of opinion cannot successfully communicate its real position, even when that position is based on consultation with exceptionally well-informed and even nationally known and respected medical authorities.

In some respects we ran into the same impasse in dealing with methods of combating Communist infiltration into the Federal Government and Communist sedition generally. By 1948 it appeared to us that the Federal Government, under President Truman's Loyalty Program, had the problem pretty well under control. The Hiss case had shocked nearly all responsible citi-

zens and officials into a realization of the espionagecharacter of international communism. I am not forgetting Secretary of State Acheson's puzzling comment or Mr. Truman's at first misunderstood but later simply indefensible remark about its being a "red herring." The F.B.I. had the names of the ringleaders of Communists in Federal employment from 1941 on. By 1949 the CIO was expelling Communist-dominated unions.

We did not like to see energies devoted to a problem which was, in our opinion, already pretty well under control to the neglect of problems, including the threat of international communism, which we had not then, and still have not, learned how to manage. In 1954, for example, when "Communists in government" again preoccupied the nation, French resistance to armed Communist invasion of North Indo-China was crumbling. We seemed to have no policy geared to that crisis, and were hardly even giving any attention to the formulation of one. Here, too, AMERICA was running against the tide and (in what measure it is impossible to say) found it very difficult, if not simply impossible, to

achieve public understanding of its real position. Many

identified our editorial policy with that of "pinks," "left-

wing liberals" and others from whom we were, of

course, miles apart.

Other sharply debated issues in the period 1948-1955 occurred in the field of foreign relations. Such was our effort-again, unsuccessful, as it proved-to have certain important provisions of the Immigration and Nationality Act of 1952 amended before the act was finally adopted by Congress. Some of these provisions dealt with rather technical matters, such as the amendments President Eisenhower himself later proposed in April, 1953. The fundamental objection we had to the act, however, was its re-enacting of the old 1924 "national origins" provisions favoring immigration from Northern European countries as against Southern European. Our disapprobation was based on two main reasons: first, that the population-surplus was stranded in Southern rather than in Northern Europe; and second, we disliked the racial or national prejudices which had engendered the national-origins quota in 1924 and which (rather openly, in Congress) again supported it in 1952.

In passing, one might mention that even here, where we never uttered a word of criticism of the provisions of the act which enacted reasonable means of excluding the immigration of subversives, our opposition to the measure was attributed by some readers as "softness towards Communists." It was reassuring to have Pope Pius XII in his 1952 Christmas Message complain:

. . see how the natural right of the individual to be unhampered in immigration or emigration is not recognized, or, in practice, is nullified under the pretext of a common good which is falsely understood or falsely applied, but sanctioned and made mandatory by legislative or administrative measures (Catholic Mind, LI [Feb., 1953], pp. 117-8).

If we erred at all in our criticism of the 1952 Immigration and Nationality Act, we very probably erred in the right direction.

The fact is that, although after the war many priests

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his Se Amer and laymen in various dioceses became expert on immigration legislation, through their work of relocating refugees, American Catholics seem not to have been able to develop a "public opinion within the Church" (to use Pius XII's phrase) on this question of national immigration policy. Maybe the question is too technical to expect them to have done so. At the same time we have to realize that our immigration policy, like so many of our other foreign-relations policies, determines how we appear to peoples abroad. If we contradict in our policies the claims we make about respecting human personality, if we show ourselves ungenerous and unhumanitarian, then all our financial outlays for purposes which even we admit are partly selfish, will not win for us the respect and the admiration we seek in competition with the Soviet Union-Red China bloc.

Another foreign-policy issue we dealt with in the face of strenuous opposition was the proposed Bricker Amendment in 1952-53. This was a highly technical proposal, affecting the treaty-making clauses of the Federal Constitution. These give the treaty-making power to the President, with "the advice and consent" of two-thirds of the Senate. The Bricker Amendment would have required that before a treaty thus entered into became effective as "internal law," it would have to be implemented by legislation enacted by both houses of Congress. It further circumscribed the kind of congressional legislation that would be constitutional in such cases. The proposed amendment would also have given Congress power to regulate all so-called "Executive agreements" and other agreements with "any foreign power or international organization." The purpose of the Bricker Amendment was admittedly to give both houses of Congress a much larger share in what our Constitution established as prerogatives of the President and the Senate in shaping our foreign affairs.

Together with quite a panoply of eminent lawyers and constitutionalists (26 of whom testified in one Senate hearing against the proposal, against a solitary one in favor), America threw its weight against this rather radical change in our fundamental law. At a time when our Government had to enter into scores and even hundreds of treaties and Executive agreements, often on very minor matters, in carrying out its responsibilities as leader of the free world, we judged it very risky to put the Executive Department into a legislative strait-jacket. Both President Eisenhower and Secretary of State Dulles strongly opposed the amendment, which was defeated in Congress despite fairly widepread support by a variety of patriotic and often rather anti-internationalist organizations.

This brings us quite naturally to a necessarily highly condensed glance at two broad constitutional questions which will offer clues to the positions taken by this Review during most of its history.

The first is the age-old debate over the "division of powers" between the national and State governments in our Federal Union. President Washington sided with his Secretary of the Treasury, Hamilton (both having

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● The Graymoor Friars offer their sincere congratulations, with deep fraternal love in Christ, to the Editors of "America" on the occasion of the Fiftieth Anniversary of their splendid magazine.

Our revered Founder, Father Paul, of saintly memory, had the highest regard for "America," and for the Society of Jesus as a whole. For just as St. Ignatius received inspiration in the founding of his great Society from the life of Saint Francis of Assisi, so, too, Father Paul was inspired by the devotion, loyalty, and obedience of Saint Ignatius Loyola to the Chair of Saint Peter.

Being an Editor himself, Father Paul saw "America" ever presenting the true ideal of the Catholic Press: which is, as Michael de la Bedoyere wrote, "not to widen the ecclesiastical function of the Priest, but to Catholicize the secular function of the laymen." This object "America" has accomplished and is accomplishing to an eminent degree.

Fifty years ago when "America" was first published, Father Paul founded the Chair of Unity Octave. Both projects, dear to the Heart of Christ, have been greatly blessed by an infinitely loving and merciful Father. AD MULTOS ANNOS!

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played important roles in the Constitutional Convention), in adopting the "broad" interpretation of national powers. Chief Justice Marshall's original Supreme Court gave judicial sanction to this interpretation. It was not long, however—under the impact of the Alien and Sedition laws, tariff policies and above all the slavery issue—before the Jeffersonian view of the Federal Union as a "compact" between sovereign States (somewhat like the United Nations of our day) brought the "narrow" interpretation of national powers to the fore.

Father Blakely, a Kentuckian, despite being a Lincoln scholar, identified himself as an adherent of the Jeffersonian States' rights interpretation. Fr. Wilfrid Parsons, however, took the Hamiltonian-Marshall view, as I believe nearly all modern U. S. constitutionalists have done. At least since 1937, the Supreme Court has explicitly adopted this "broad" interpretation of national powers, whether the Justices were Republican or Democratic appointees. Certainly under Fathers Parsons, LaFarge and myself, AMERICA accepted what seems to me, on historical and constitutional grounds, to be unquestionably the proper understanding of our "division of powers," namely, the Washington-Hamilton-Marshall interpretation. It should be kept in mind that we are talking about constitutional powers, not the wisdom of their being exercised in particular cases.

The second constitutional question relates to the amplitude of powers and the general political responsibility of the Presidency under our system of "separation of powers" between the national Legislature, Ex-

ecutive and Judiciary. The same reasons exist for accepting the doctrine that our Constitution envisaged a strong, energetic but responsible Executive as exist for accepting the doctrine of "broad" delegation of powers to the Federal Government.

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This being the case, this Review has tended to support Presidential leadership, both in domestic and foreign affairs, whenever such leadership made proposals which America regarded as for the national and international common good. Father Parsons once told me that he answered critics who said America was too "New Dealish" by explaining: "No, we believe in Presidential leadership and responsibility." This was not a complete answer, but it was surely a suggestive one. One might add that American political scientists, whether they like it or not, agree that our system is a "Presidential" democracy, as contrasted with the Parliamentary or Cabinet type.

L ET ME ADD just a few words about how, in my understanding, a weekly journal of opinion like AMERICA decides on the policies it will espouse in the practical order as they arise week by week.

The intellectual process has been explained by St. Thomas as an exercise of "practical reason." In this process, the major premise, so to speak, is a general truth drawn from philosophy (in our case, especially political and social philosophy) or theology. I think it also involves, inevitably, constitutional principles. This



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Saluting America on the Occasion of its 50th Anniversary!

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The minor premise, by contrast, deals with the suitability of *means* available to achieve the end proposed in the major premise. This minor premise must be derived by induction from experience-except that certain means may be excluded as intrinsically immoral. Propositions falling into this category of practical means towards an agreed-upon end can be known to be suitable, effective and feasible only with varying degrees of probability. AMERICA, as a Catholic journal, certainly elucidates ends (as when it helps to disseminate papal and episcopal pronouncements dealing with such ends of both individual and social human existence). But its distinctive characteristic, precisely as a weekly journal of opinion, derives from its attempt, in concrete situations, to rally support for political and social policies which it believes will help to achieve the purposes it

major premise usually deals with ends and, insofar as

it is based on certain moral or doctrinal truths, can be

known with a fair degree of certainty.

One could make qualifications on these statements of function, of course. Sometimes AMERICA has to be content with opposing means it feels will do more harm than good, as when we strongly objected to President Truman's proposal to send Chief Justice Vinson to Moscow as his personal representative in dealing with the Soviet Union on the major issues of the Cold War. On other issues America may have to be content with setting forth the problem and indicating the pros and cons of suggested solutions. For example, in the period 1948-1955 at least, we were not adequately staffed to evaluate our Federal farm policy, to which nobody even now seems to have a both economically and politically feasible solution, despite growing agreement that the \$8 billion or so a year it costs us is extremely wasteful. The more technical a national problem is, such as national defense, the less likely it is that AMERICA will be staffed to cope with it week by week. Contributions from outside the staff, of course, form a partial solution to this problem, which also confronts much larger publications than AMERICA.

In closing, let me take this opportunity to express my abiding gratitude to my colleagues of 1948-55, to our ecclesiastical superiors for their understanding and tolerance, and to all our readers, with a special nod to the AMERICA ASSOCIATES. May they all be blessed for the generous assistance they gave us. For the years we have discussed, as seen in retrospect, did present extremely challenging and vexing issues, even if the present unparalleled and almost unimaginable dangers of intercontinental-missile warfare may to some extent have dwarfed them in our memories.





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THE HITCHING POST . . .

The hitching post has well nigh disappeared from the American scene if we make allowance for Kentucky and other sanctuaries of the turf. It passed because the purpose it served was no longer in existence in the land as a whole. Yet there is another hitching post that will never pass, that is as essential to one generation as another, to the citizen of the space age as the listeners of St. Paul in Athens-and that is the hitching post of Truth. For half a century AMERICA has offered sincere seekers of the whole Truth something to tie on to, a fixed post where men of all faiths might find waiting them the news of the world in the light of Catholic Faith.

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The Servants of the Holy Paraclete, a modern Congregation serving the needs of priests, felicitates AMERICA on its Golden Jubilee.

Servants of the Holy Paraclete

VIA COELI MONASTERY
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NEW MEXICO



Jacques Maritain

BELOVED AND RESPECTED FRIEND

I have been reading America for a number of years with special pleasure and interest. For I find in it that unifying balance between devotion to the Church and open-mindedness, fidelity to Catholic doctrine and genuine humanism, zeal and serenity, the sense of eternal truths and the sense of progress, which is characteristic, in my opinion, of American Jesuits. So it is that on a number of problems of our day the weekly has brought me most valuable information and enlightenment. And I have not even spoken of my affectionate veneration for one of its editors, the author of An American Amen, whose name is inseparable from that of America.

Nathan M. Pusey

PRESIDENT, HARVARD UNIVERSITY

Harvard has a special bond with AMERICA because she numbers among her alumni its two much esteemed editors, Father LaFarge and Father Davis. AMERICA's high standards of journalism, its constant concern for the Christian message at every level of life and its temperateness in matters where Roman Catholic doctrine conflicts with non-Catholic beliefs, make it an admirable voice in American journalism—a voice always significant and worth heeding.

It is a pleasure to send you my personal greeting on this fiftieth birthday and wish you and your staff continuing success in your service to your readers.

F. Ernest Johnson

THE NATIONAL COUNCIL OF CHURCHES OF CHRIST

I am happy to join in a tribute to AMERICA on the occasion of its Golden Jubilee.

For years the paper has been a regular visitor in my home, and I early learned to regard it as in a class by itself among religious journals. Well-staffed and superbly edited, intellectually superior, broad in scope, combining scholarliness with a devout spirit, strong in conviction yet generous and respectful in controversy—all in all, AMERICA serves impressively the Church it represents and enriches the lives of readers who belong to other faiths.

I have been particularly impressed with the liberal social outlook, well-grounded in factual knowledge, which characterizes AMERICA, and the way in which scientific and literary topics and controversial political and social issues are dealt with, always within a consistent framework of firm faith and religious certitude.

Please accept my earnest good wishes for the next fifty years.

Konrad Adenauer

CHANCELLOR, FEDERAL REPUBLIC OF GERMANY

It affords me great pleasure to convey my best wishes to the magazine America on the Fiftieth Anniversary of its founding. I have often, and with keen interest, read its articles on the varied problems of our day.

The name of this magazine recalls to the German people, as it does to me, all the things that for us are associated with the idea "America." It leads us to remember with gratitude the generous help given to the German people after the war's end by individuals and by private and public organizations.

The name "America" has become a symbol of the hopes and aspirations of all who yearn for peace on earth and who believe sincerely in the freedom and dignity of the individual.

I wish the magazine all success and prosperity in the coming years.

Alberto Martin-Artajo

FORMER FOREIGN MINISTER, THE SPANISH STATE

On this occasion of AMERICA'S Fiftieth Anniversary, I am delighted to join my congratulations to those of Catholics the world over.

I sincerely admire AMERICA'S success in treating week by week the many problems of the national and international scene. Its stands on religious, political and social questions have won respect and acceptance for Catholic views even among non-Catholics. It has become the authoritative voice of informed Catholic opinion.

The intellectual climate to which AMERICA speaks is quite different from that of Spain. Inevitably, therefore,

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the problems raised and solutions offered are different in your country and in ours. Spanish Catholics have not always felt that you have understood us, even in the pages of AMERICA. Such differences of opinion and of judgment must, of course, be expected.

It is my earnest wish and hope that this Review of the American Jesuits may continue its fine work in promoting a just social order in accord with divine and natural law. The people of the United States have a most important role to play in the world of today and tomorrow. May AMERICA continue to give them guidance.

Jacques Barzun

DEAN OF FACULTIES AND PROVOST, COLUMBIA UNIVERSITY

I like to read America because it is lucid, free from affectations, and a journal of opinion. This last phrase has been appropriated by most weeklies, but few are in fact more than purveyors of stereotypes. In the pages of America, though the assumptions are often of one kind, the opinions are varied and vehement—as in the days of liberal thought and intellectual passion, when "controversial" meant debate and not hush-hush. In particular, I prize the book reviews in America for their terseness and solidity. Throughout, one has the satisfaction of perceiving that minds are at work.

James P. Mitchell

SECRETARY, U. S. DEPARTMENT OF LABOR

Through the years, AMERICA has been in the forefront of journals of opinion by virtue of a policy which views intellectual development as a forerunner of moral fulfillment. For its readers, it has presented the central issues of the times in a manner which not only reflects great credit upon itself and the Catholic Church, but upon the highest traditions of American journalism as well. In nurturing the seeds of thought, freedom and religion for half a century, it has earned for itself wide respect and admiration.

I therefore extend my best wishes and warmest congratulations to the editors and staff of AMERICA on this its Fiftieth Anniversary. I am confident its future will prove worthy of the heritage it has already built.

Margaret Mealey

EXECUTIVE SECRETARY, NATIONAL COUNCIL OF CATHOLIC WOMEN

For its readers, for the Catholic public and for the American public in general, the Jubilee issue of AMERICA stands as a symbol of the intelligent reporting and of the frank and deliberate opinion that have made the press of America and of the American Church an

essential force in informed daily living, both democratic and Christian.

As one of the first distinguished American Catholic periodicals for a general audience, America has contributed greatly to the development of American Catholic thought and to the continuing education of American Catholics. The magazine has provided a weekly forum through which scholars and experts may share their knowledge of current and critical issues with other Catholics. And, very importantly, America has interpreted intelligently for the non-Catholic public.

AMERICA has been brave and courageous when bravery and courage were needed. It has been conciliatory and understanding when these qualities might bridge a gap between conflicting groups.

It is thus with great privilege that we salute AMERICA in the name of the National Council of Catholic Women, which has benefited immeasurably from its fifty years of publication.

Paul H. Douglas

U. S. SENATOR FROM ILLINOIS

I subscribe to many periodicals, but none is more welcome each week than America. I read every issue not merely with care but also with admiration and affection. America is always penetrating and a stimulus to thought. It is never cheap in language or in attitude. It is broadly humane and compassionate and its articles have literary style with a pungent humor which makes them a pleasure to read. Religious journalism is a difficult field of endeavor but an extremely important one. Your journal performs its mission superbly and from your pages I have felt myself to be in touch with many noble men such as Father LaFarge and Father Parsons, whose thoughts and lives have been an inspiration to me as they have been to many thousands of other Americans.

May your next half-century be as helpful and triumphant as your first.

Rt. Rev. Frederick G. Hochwalt

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

AMERICA and I began doing business in the same year, 1909—but not together, of course. After I captured the knack of reading and writing, AMERICA soon found its way into my horizon and has loomed large there ever since. As a high school and university student, I found it always my faithful companion and helper ready to assist me in my research and writing. The names of the contributors and editors became household words to me and to thousands of others who turned to AMERICA with confidence for information, enlightenment and sheer entertainment.

AMERICA remains a part of my daily life. I count it

America • APRIL 11, 1959

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among my choicest blessings to have known personally and devotedly so many of the scholarly Jesuits and their associates who have striven to make AMERICA the beacon it has become in a world of shadows and uncertainty. May God prosper and bless all who work with this outstanding Review.

Gen. Alfred M. Gruenther

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PRESIDENT, AMERICAN NATIONAL RED CROSS

In the long view of history, fifty years is but an instant. Yet how much has been accomplished by AMERICA during that brief span of time!

Never lacking in literary artistry, it achieves a rare balance of the sacred and secular, each intelligently and interestingly presented. Moreover, its wide range of subject matter, from philosophy to poetry, and from thoughtful editorials to reviews of current events, are diverse enough to please the most exacting reader.

On the occasion of its Fiftieth Anniversary, I should like to pay tribute to AMERICA, and to thank its dedicated and conscientious staff for consistently maintaining a standard of excellence which reflects only the highest credit on themselves, while at the same time ensuring the reading public a worthwhile and informative weekly publication.

May your light continue to shine during the years ahead, and may it glow ever more brightly.

Thomas E. Murray

FORMER MEMBER, ATOMIC ENERGY COMMISSION

AMERICA has been invaluable to me both in the business world and, of recent years, in public service. The reason for this is simple: AMERICA has been true to the principles laid down by its founders.

Your Review has been in the forefront, these past fifty years, in the exploration of all the moral, political, economic, social and cultural issues involved in the entire range of public affairs. These affairs are related to the general welfare of our nation and the world; all of them stand under the judgment and governance of God. America's efforts to insure that they be guided by a right sense of values has been and will be a service to this nation under God.

Christopher Dawson

HARVARD DIVINITY SCHOOL

I am very interested to hear that AMERICA will attain its half-century this spring. This is already a long life for a weekly, and fifty years are enough to give you confidence for the future. Even the slight experience I have of journalism is enough to make me realize what an immense amount of hard work and thought go into the

creation of a successful Catholic weekly. It is most vital for the work of the Church that it should possess a national organ like AMERICA, and its importance is increasing every year as the non-Catholic world becomes more aware of the world importance of Catholic opinion.

I send you my heartiest congratulations on the work you have already accomplished during the last half-century and I am convinced that in the coming years this work will continue to advance and bear increasing fruit.

Philip Caraman, S.J.

EDITOR, THE MONTH, LONDON

It is fitting that the jubilee of AMERICA should not pass without a salute from England, where it is becoming increasingly better known and esteemed. Fifty years is a considerable time in the history of a weekly journal. The survival of AMERICA for so long can no doubt be attributed in part to its connection with a permanent body, the Society of Jesus. But it is due even more to a series of editors, gifted with exceptional enterprise and ability, who have adapted the Review to the changing needs and tastes of each decade.

New editors have meant new policies. That is as it should be, for if a magazine is to flourish, as AMERICA has flourished, then it must overhaul itself at regular intervals. AMERICA has done this over the last fifty years, so that today it has a leading position in Catholic journalism and a greater influence on the nation as a whole than any other Catholic review. May it go from strength to strength. In the next fifty years non-Catholic Americans will look to it more and more, not only for a balanced and authoritative Catholic viewpoint on all topics that concern the nation, but also for a sympathetic understanding of their own attitudes. Floreat.

Jerome G. Kerwin

PROFESSOR OF POLITICAL SCIENCE, UNIVERSITY OF CHICAGO

In saluting AMERICA on its Fiftieth Anniversary, one is paying tribute to a journal that has made distinct contributions to American thought and culture. It has entered constructively and courageously into the controversies of our time. It has been an antidote for non-Catholics who believe that all Catholics think alike and for some Catholics who believe that this should be the case. It deserves praise for the healthy discussions it has aroused among Catholics, and it has the rare honor of having been condemned as too conservative and too radical.

We have arrived at a significant period in the religious life of this nation. A concern among men of all faiths for the defense of commonly held values against a rising tide of secularism is bringing to us Catholics a serious challenge to discuss with others in all sincerity **FELICITATIONS**

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our points of agreement and dissent. The editors of America have promptly recognized this important development and with shrewd insight have interpreted its meaning to people both within and without the fold. The need for a journal like America has never been greater than at this crucial time.

Most Rev. Miguel Dario Miranda

ARCHBISHOP PRIMATE OF MEXICO

It is with great pleasure that I learn that AMERICA celebrates this year its Golden Jubilee. Gladly I join its staff in my prayers and with my congratulations to celebrate this happy event.

I have always admired America's excellent contribution to Catholic culture in the United States as well as abroad, its generous efforts in the cause of truth, justice, charity and peace.

I am sure that in the years to come, with God's help and the wise and strenuous work of its editors, America will maintain its glorious tradition of service to God and country.

Louis Finkelstein

CONFERENCE ON SCIENCE, PHILOSOPHY AND RELIGION

The Fiftieth Anniversary of AMERICA is an important occasion for the whole world of thought and spirit. As a long-time subscriber, I well know the wide range and deep insight of its articles and editorials. As one privileged to have worked closely in the Conference on Science, Philosophy and Religion and in the Institute for Religious and Social Studies with those responsible for AMERICA, I well know the scholarship and dedication that go into every page.

Both for Catholics and many others, AMERICA makes an important contribution through its analysis of current events in the light of the great Catholic tradition, revealing the complex moral and religious problems involved. The whole community would profit from similar analyses in the light of other traditions.

I earnestly hope that this truly significant journal may long retain its position of general leadership.

Donald J. Thorman

PRESIDENT, NATIONAL CATHOLIC SOCIAL ACTION CONFERENCE

Throughout the fifty action-packed and eventful years of America's existence, your Review has come to mean many things to different readers. For my part, I would like to limit myself to two of the many facets for which America has come to be known and respected.

As president of the National Catholic Social Action Conference, it is a privilege for me to hail publicly the deep devotion to the social teachings of the Church which is one of America's greatest hallmarks. As one who has been intellectually nourished by America's editors and contributors and whose early interest in the social question was furthered through the articles and editorials appearing in its pages, I am happy to use this opportunity to acknowledge my debt. Finally, as a practicing journalist, I must likewise acknowledge the professional excellence of America.

I can best judge the value of AMERICA by trying to imagine what the state of American Catholic life would be today if AMERICA and all its allied enterprises had never existed. But a moment's reflection on that discouraging thought hastens me to ask God's blessings on your work for at least another fifty years!

Richard L. Neuberger

U. S. SENATOR FROM OREGON

In its presentation of a liberal and enlightened social viewpoint, AMERICA has performed a service not only to the Catholic community, but to the nation as a whole. I have read its thoughtful editorials and informative articles for many years—always to my benefit. The quality of the magazine speaks highly of the calibre of its editorial staff and also of the intelligence and discernment of its readers.

In my opinion, the threat of communism can be overcome only by liberalism and a high sense of social purpose in the democratic countries of the world. America is making an important contribution toward this vital goal. May you have many more half-centuries of successful and rewarding publication!

Helen C. White

PROFESSOR AND AUTHOR

For the constant reader of AMERICA, the range of its editorials and articles is a source not only of valuable information but of never-ending stimulation. One of the great privileges of the Catholic is that he is an integral member of a world-wide enterprise, an enterprise, it should be added, of the most practical and intimate involvement with an extraordinary variety of contemporary situations.

This fact is constantly brought home to the reader of AMERICA. While he is never allowed to forget the claims of his more immediate responsibility in parish and home community, he is reminded constantly that what is happening afar off may be of the greatest common concern, and he is made sensitive to its meaning for him. The result is an enlargement of vision and a stimulation of imagination that are of great importance for every aspect of the spiritual life. At the same time he is continually made aware that what breaks into the front page of his newspaper comes out of a vital historical

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background that is by no means irrelevant because it is past, and so he comes to catch something of that dynamic of history that carries the alert imagination into the future.

For the layman, too, the sympathy of AMERICA's clerical writers for the practical involvements of the average Christian's life and their awareness of the very human complications involved in translating spiritual vision into daily action is truly heartening.

Sister Mary Emil, I.H.M.

EXECUTIVE SECRETARY, SISTER FORMATION CONFERENCE

A journal of opinion should not make up our minds for us. It should illustrate how a fair, inquiring and principled mind judges current events and problems; how it revises its judgments in the light of new evidence; how it searches constantly for significances and relationships. In this way it leads us to an informed and responsible outlook of our own on what is being done, thought and written in our unfolding times.

A Catholic journal of opinion can do all of this with even more depth and consistency. If it is good, it will give a distinctive slant without being slanted, and will be doctrinal in its inspiration without being doctrinaire in its pronouncements. Because week by week AMERICA carries out this function with dignity, good humor, intellectual integrity and Catholic loyalty most of us Sisters appreciate it. I would advocate young Sisters' getting the AMERICA-habit early in the juniorate.

George Dugan

RELIGION EDITOR, THE NEW YORK TIMES

There are very few indispensable periodicals in the field of religious journalism. But among those few, AMERICA has won a prominent place.

For reporters working in the field of religion, your weekly Review is a necessity. Current Comment, On All Horizons and your succinct editorials are required reading for any religious news editor.

Adolf A. Berle Jr.

STATESMAN AND AUTHOR

As a Protestant I am glad to congratulate America on its fiftieth birthday. The direct application of Christianity to the social, economic and international life of this era is a matter of first importance. America has done and is doing a splendid task in this crucial area. Christianity is, after all, a continuing revolution. The devotion of America to finding the facts and giving philosophical guidance to those of us who deal with them is a magnificent contribution. Floreat!

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Sincerely in Christ, Fr. A. J. Baffard, S.J.

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18, N. J.

1, 1959

Here, in the first of the monthly exhortations of the year 1958-59, I presume that it is proper to speak of the Golden Jubilee which lies before us Jesuits as a community and before America as an apostolate of the American Jesuit Assistancy. To Father LaFarge I must leave the exact interpretation of that famous chapter in Leviticus, for I am anxious to know how it can be applied to us at this time. "After seven times seven years," we are told, "there comes a year of sabbath" during which no one works. Does that text spell a year of rest and vacation for the staff and the contributors? I wonder and wait to hear.

Much will be written and spoken during the current year about the work of AMERICA through the past five decades. Great praise will be heaped upon the half-century of effort and successes of the Fathers of the staff. We note today that almost two generations of Fathers have served on the staff, dating from the time of the eleven original members whose portraits are enshrined in gold frames in the editorial board room.

I am sure, or at least I harbor the hope, that some enterprising staff member will institute a search of the bound volumes, beginning with volume I up to and including

volume C, so that as a result there will some day be published a scholarly statistical paper detailing the millions of words written in fifty years, the number of pages printed, the opinions expressed and the letters received—those of commendation as well as those of complaint.

I would not be so foolhardy as to take away one single word of praise from the names of Tierney, Wynne, Campbell, Blakely, Dwight, Reville, Husslein and their confreres through the years. They will all have so richly deserved every word of it.

But if I may be permitted, I would like to insert into the Jubilee wishes and commendations those whose names will never be discovered by any researcher, because their names are not recorded. I am thinking of two groups, the first probably rather small, the second much more extensive.

I think first of all the men and women who gave themselves generously, or who actually spent themselves, in the editorial and business offices. What a pity that we do not have a complete list of all these workers dating from April, 1909—the men and women of the laity who have been so vital a part of America Press over these years.

Yet such a list does exist, though it may be unwritten. God remembers them all. So does St. Ignatius and the patron of this house, Blessed Edmund Campion. Will it be asking too much of the Fathers as we begin this fiftieth year to give a daily prayerful remembrance to those unnamed members of the organization who from the earliest years fought their way each morning across

the rivers by ferry, climbed up to the elevated and later jampacked themselves into the subways, reversing the process in late afternoons and at night—all for the good of AMERICA?

To some of them, it may have been merely another job, and when the weekly pay envelope was in their hands, they were well satisfied. A great number of those workers, however, were motivated by a higher ideal. Somehow, somewhere, they had caught a tiny spark of fire from the staff and, though it was tiny and small, they nurtured it into a flame. Yes, it was only an insignificant bit

of flame but it represented something to them. It made it possible for them to brave the elements, fight the crowds and put up with the widely differing dispositions of those with whom and for whom they worked. Please do not forget these people in your Masses and prayers. We have no other way of rewarding them.

In addition to these heroic office workers, secretaries, typists, bookkeepers, accountants, clerks and phone operators, there is another long, long list. Let me call them the Hidden Heroes. From the first issue of the first volume-or from soon thereafter-they have been subscribers and readers. Some of them-and I do not doubt but that they were numerous from the very beginning-found it extremely difficult to arrange their financial budgets so as to include AMERICA. But include it they did. In spite of their occasional disagreement with editorials, policies and opinions, they did not jump ship by letting their subscriptions lapse or by sending in their cancellations, I say, God bless them and reward them. Today, thank God, their number is increasing and their interest growing as the Review's general and national impact is slowly but surely being felt in wider circles. Thank God for this, too, and remember to be grateful to all the friends of these past fifty years.



Fr. Wiesel, s.j., has been Superior of Campion House, America's editorial residence, since 1953. This moving tribute to our employes and subscribers was part of a talk he gave to our community in 1958.

America • APRIL 11, 1959

The Augustinian Fathers

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The Marist Fathers

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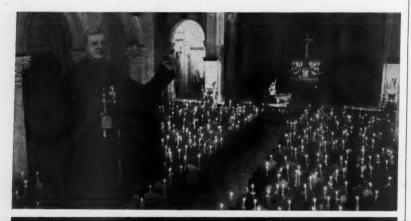
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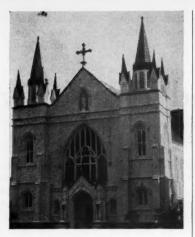
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Literature and Arts in "America"

Harold C. Gardiner

LMOST thirty years ago, when I was teaching Eng-A lish and the classics at Canisius College in Buffalo, the faculty was on one occasion privileged to entertain at dinner a distinguished Shakespearean actor who had that afternoon given a lecture-reading to the students. The years have certainly dated me and may seem to date the type of intellectual fare the college provided for its students, but we must remember that in that long-gone time we were not yet sputniking in a Cold War. Things moved at a somewhat more leisurely pace, but even then the pressures of technology in education were slowly building up. There was more

emphasis on science, for instance, in 1929 than there had been in 1909, when AMERICA first essayed to comment on the passing

It was, accordingly, a pertinent remark that our faculty guest made during a discussion on what courses the college was offering to the young men. When he learned that the curriculum was strong in emphasis on the classics, English (even poetry) and, of course, philosophy, and when he was shown the literary quarterly and the programs of some of the classical and literary "public acts" which the college had sponsored, our

guest congratulated the faculty members in a tone of rather wistful thoughtfulness on "still having the

courage to teach the useless things."

When Father Wynne and his associates pondered the purposes and practicalities of the magazine coming into being, they too had to face the problem of whether or not to include in the columns of a Catholic journal of opinion discussion of the "useless things." If the country's and the world's air was somewhat more spacious fifty years ago than it is in the satellite-spinning present, there still were, in all conscience, enough immediately pressing problems to more than fill the pages of the fledgling journal. There is no need to enumerate those problems here, for they are surveyed in these anniversary pages by my colleagues.

shall AMERICA devote space and the energies of some of its staff to consideration of the arts-of poetry, music, the drama, the visual arts, the novel? Happily, the first editors did not have to ponder the problem of radio and television, else their revered heads may have

So the founding editors had to face the question:

FIFTY YEARS

whirled away from the appalling vista. Happily, too, they were guided in their decision by the very terms of the charter under which they had been given a mandate by the Father General of the Society of Jesus. That charter stated that the weekly journal should treat "questions in theology, philosophy, the social and physical sciences, history and literature" and, in general, "questions that men of our time are accustomed to discuss in teaching and writing." Here, surely, was a commission to open the pages of AMERICA to the entire field of literature and culture, and from its very first issue we find the editors entertaining this broad and humane

view of the scope and purposes of AMERICA. We are reminded of the wisdom of this original decision to take in all aspects of Christian social life by the remarks of Ed Marciniak in our issue of February 7, 1959. His observations occurred in his article "The Church's Social Doctrine and the Layman," and they reflect admirably the thinking of AMERICA's first editors and of subsequent w

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Some Catholics speak as if the social doctrine of the Church was limited to the field of labor, management, property, unions, profit-sharing, the living wage

and social legislation. This is a mistake. As a matter of fact, the layman in the United States may daily face far more important moral issues in his home, office or neighborhood. What does he do about family life under the rhythm of urban living . . . of advertising . . . the march of monopoly in the media of mass communications? Who would dare to say that these are not social institutions to be transformed by laymen into the image and likeness of God?

Mr. Marciniak does not enumerate such precise fields as reading, the motion picture, the stage, radio and TV, music-the whole sweep of art and culture-but he certainly hints at their inclusion in the ambit of the Church's social teaching when he states that "in some quarters the social doctrine [of the Church] is distorted by confining it to those great encyclicals, The Condition of Labor by Leo XIII and Reconstructing the Social Order by Pius XI.

How truly has AMERICA lived up to such a broad concept of the social teaching of the Church? Over the half-century, what has been its coverage of and attitude toward literature and the arts? Has attention to these "useless things" been indeed itself useless? Has

FR. GARDINER, S.J., has presided over the literary affairs of this Review for almost twenty years.

AMERICA's week-by-week comment on them produced any appreciable result? Obviously, the only way to answer these questions is to go back through the 100 volumes and examine the attitudes, the practical approaches and, even more important, the ideals in mind when literature and the arts found treatment in the

journal's pages.

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You will be fascinated, for example, by the early notice taken in AMERICA of great literary names and achievements that have since become household words in Catholic letters. In fact, they have become so familiar to the older ones among us through long usage that we are inclined to forget how new and galvanizing they were when AMERICA first commented on them. In the very first issue of AMERICA, to take but a few instances, the death of F. Marion Crawford was noted, with a comment on his work. The following week (April 24, 1909) contained a long piece by Condé B. Pallen (famous for his co-editorship of the Catholic Encyclopedia) on G. K. Chesterton's recently published Orthodoxy, and T. A. Daly's Carmina is accorded a long review. In the issue of September 11, 1909 there was a dispatch from London announcing the publication of Robert Hugh Benson's "latest novel," The Necromancers, which was most favorably reviewed in the issue of October 16. A week earlier we had come across the first mention in AMERICA's pages of Hilaire Belloc, who was so consistently to grace our columns. Again, in the issue of January 1, 1910, Thomas Hardy's "latest volume of poetry," Time's Laughing Stocks, was accorded an adverse review, which came down heavily on Hardy's pessimism. And so we could go on and on down the years.

What was AMERICA trying to do by introducing its readers to the best of Catholic cultural and literary thought at home and from over the seas? Why bring Chesterton and Undset and Mauriac and Greene to our American shores and bid readers welcome them? Why comment on the American drama, motion pictures, the pictorial arts, current fiction (whether written by Catholics or not)? Are these channels of a Catholic culture and is interpretation of them a means to deepen a Christian attitude? These are the questions and the problems to which AMERICA's successive Literary Editors addressed themselves, from what viewpoints and with what success we shall to try to outline in the next

three sections.

From the very beginning, as would be expected, America was deeply conscious of the fact that it was a Catholic journal of opinion. Consequently, the critical stand on literature and the arts was firmly and openly founded on the bases of Christian morality. This is not to be confused with moralizing, and it is quite remarkable from the very beginning that the Literary Editors showed a broadness of vision and taste that put them poles apart from any narrow Catholic provincialism. This is evidenced by the fact that the very earliest issues of America devoted a good amount of space to the latest plays, musical concerts, art ex-

hibitions and so on, which had nothing specifically Catholic about them.

It must be admitted that in these years of shaking down to the task there was more concern for the obviously apologetic approach to American Catholic culture than is to be found from the 1920's on. This was understandable. America was a toddler among journals of opinion and had to learn to walk with confidence; but in the field of U. S. Catholic art and letters there was not much, frankly, to be very confident about. The role most easily assumed, therefore, was that of repelling the attackers—a defensive role. This, in turn, easily led to a bit of overassertiveness—as one asserts his courage by whistling while passing the graveyard. So we find, for example, the claim (March 15, 1913):

We now have in every department a Catholic literature that is marked by a distinction of style and form comparable with the best productions of our times, as well as by verity and solidity of substance.

Yet when the optimistic writer specifies the authors of whom his readers could be proud, there is not a single American name, and it is really doubtful that the works of John Ayscough, Robert Hugh Benson and Canon Sheehan, admirable as they were, could be favorably compared with "the best productions of the time." Catholic culture, at least in the United States, was not then in the more secure and mature position that allowed it much scope for self-criticism.

Almost paradoxically, this somewhat touchy attitude was tempered in the writings of AMERICA's earlier Literary Editors by an urbanity, a courtliness in style (somewhat old-school, we of today might feel), and a breadth of culture that was notable in U. S. Catholic journalism and has been a happy surprise for succeeding surveyors of the cultural scene. These cachets of discriminating and sensitive taste were most evident, perhaps, in the writings of AMERICA's first Literary Editor, Fr. James J. Daly. He was on the staff only two years (1909-11), but he set an exacting standard for his successors. His specialty, if we may so call it (for he was catholic and versatile), was the leisurely literary essay, such as his long comment in the issue of May 19, 1909 on the death of George Meredith, or his thoughts on "Calvinism and Our Literature" (July 24, 1909). Incidentally, his baldly stated conclusion to that piece held that "what is immortal in our literature has no link with the religion of the Reformation"; in this he anticipated by many years the general point made in American Classics Reconsidered, edited in 1958 by the present writer-a rather remarkable comment on the continuity of critical approach in AMERICA's thinking.

Father Daly was succeeded by Fr. Walter Dwight, whose writing was marked by a quiet, off-beat humor whose quality can well be sampled in the pages of *The Saving Grace* (McMullen, 1947), compiled by Fr. W. Coleman Nevils, S.J., then superior at Campion House, from the pieces by Father Dwight in the pages of America during his long tenure as Literary Editor (1911-24). This is the period when America dwelt more

(Continued on p. 184)

America • APRIL 11, 1959

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of Blauvelt, New York congratulate the present editors and staff of America on the occasion of its Golden Jubilee . . . Praise is due all those who through five decades have developed this outstanding national Catholic weekly review by "Doing the Truth in Charity."

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2572 Boulevard JERSEY CITY, NEW JERSEY on the literary past than it does at present. All through the 'twenties, for instance, we find long, scholarly essays on Euripides, Pepys, Lamb and others. The book review columns as well reflect this more leisurely pace: we discover an occasional review, for example, of such books as one on the art of Latin conversation, another on the elements of plane and solid geometry—and much attention was paid to collections of essays.

There was, in a way, something of a dichotomy in America in these years between the treatment of literary and cultural matters and the attention paid to economic, social and political affairs. At the time when Tather Tierney was in the thick of the fight on the persecution of the Church in Mexico, or when Fr. Joseph Husslein was crusading for the just wage and other aspects of the Church's social doctrine, the literary tone of America was somewhat airily above such mundane matters. When the Literary Editors did plunge into the fray, it was generally in defense of morality. So, to take but one instance, we find an intriguing item lauding President Taft for having walked out on a suggestive play in the nation's capital (alas, we are not told the name of the offending drama).

NEW vitality and immediacy came to AMERICA'S literary work with the appointment of Fr. Francis X. Talbot as Literary Editor in 1923. Father Talbot was not so much a literary essayist and stylist as a doer in literary and cultural affairs. For one thing, Father Talbot was a beginner of trends and movements. He founded the Catholic Poetry Society (1931), which still flourishes under the devoted leadership of John Gilland Brunini; he was the inspiration of the Catholic Book Club (1928), whose history is briefly summarized on p. 190; he was in on the discussions that led to the establishment of the Catholic Library Association. In these and in many other ways too numerous to detail, AMERICA brought its influence to bear on U. S. Catholic life and was, in turn, stimulated by this contact to make its literary pages more topical, more concrete, more fully in the mainstream of our country's cultural life.

This was accomplished, in the main, by an approach to literary criticism which took on a more positive tone—a symptom and a cause of maturing U. S. cultural consciousness. An awareness grows in our pages that it is no longer enough to repel boarders, so to speak, but that a more constructive effort must be made to find what is good and acceptable in modern literature, the stage, films and all the rest. Today's pet phrase would say that it is at this period that AMERICA's literary task became clear—to further the "dialog" between those whose birthright is Christian

culture and those whose claim to that culture is faint and faulty. The first discussions on "dirty" books, for instance, began under Father Talbot's editorship (discussions which have enlivened our pages this past year); Father Talbot coined the phrase "speckled" books—and the casus belli then was not Joyce, but Sigrid Undset!

This is not to say that AMERICA lost sight, in the dust of the contemporary arena, of the principles that must guide a Catholic journal of opinion. So, for instance, AMERICA threw all its literary support behind the National Legion of Decency when that organization began the crusade (1934) to clean up the films, just as in somewhat later days it has defended the purposes of the National Office for Decent Literature. But Father Talbot's dynamism and proper broadmindedness did appreciably widen AMERICA's literary scope and bring it into ever growing contact with the American scene as a whole.

Literature and its contemporary challenges were most dear to the heart of Father Talbot and it must have been with genuine regret that he relinquished that field in 1936 (when he was appointed Editor-in-Chief) to Fr. Leonard Feeney. If I do not accord extended treatment to Father Feeney here, it is not because of the tragedy that has overtaken him, but simply because anyone who is at all familiar with U. S. Catholic literature knows the one-time stature of Father Feeney and the delightful quality of his prose and verse, most of which appeared in AMERICA's columns before it was collected in book form. Incidentally, a most respected Catholic publisher once told me that he had in the whole course of his long life met only two undoubted geniuses—Chesterton and Father Feeney.

In 1940 Father Feeney was succeeded by the present incumbent—a word that has always amused me. It sounds ominously like "clumsy," and when I look back over my predecessors, and especially when I contemplate the brilliance of Father Feeney, I often feel just that. I have, nevertheless, to say something about the period 1940-59.

AMERICA has continued, I hope, to uphold the high standards of style and moral concern set for it by the Literary Editors of the past. Like them, we have tried to lend prestige to our pages by offering to readers prominent and great names in literature. If the earlier

days of America were brightened by such figures as Condé B. Pallen, J. B. Connolly, Agnes Repplier, Chesterton and Belloc, to name but a few, these latter years have gleamed no less brightly with such lights as Sigrid Undset, Paul Horgan, Helen C. White, Jacques Maritain, Flannery O'Connor. If the names of older poets—Joyce Kilmer, Alice Meynell, T. A. Daly and many more—leave our older readers a little nostalgic, we may perhaps cheer them by claiming that the names of John Frederick Nims, Henry Rago, Daniel Berrigan, S.J., Jes-

sica Powers, James Cotter, S.J., ring no less hauntingly and proudly on our pages today.

And, if I may point out one clear superiority in the AMERICA of today, it is the extended coverage in our (Continued on p. 187)



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book review columns of the more important books by really excellent reviewers. This is in large part accounted for by the cooperation America gets from the publishers. I think it is true to say that never in our fifty years have publishers been so conscious of our influence on readers and reading. Finally, from the literary columns of America since 1940 have come three books which have proved of great practical help to students and teachers of literature, Fifty Years of the American Novel (1951), Norms for the Novel (1953) and The Great Books: A Christian Appraisal (4 vols., 1947-52).

It's always hard to convince the young, particularly the young male, that the study of the humanities is going to "get him anywhere." Knowledge of Latin and Greek, of poetry and the arts, he says loudly at times, is a waste of time; it won't put a pay check in his pocket. There is some shortsighted truth to this attitude, but how shortsighted it really is when we recall the humanistic heritage that is one of the glories preserved and deepened by the Church down through the ages. America, in all its pages of fifty years, has not yielded to that shortsightedness. But what have the tangible results been?

This, of course, is hard to sum up—how can one prove that taste has been elevated, that discriminating judgment has been sharpened, that (to be concrete) faithful America readers see plays or movies, or read novels, with more discernment because America has been interested in these aspects of modern culture?

Well, this I do know, from correspondence and from the many thousands of readers of AMERICA I have met in some 15 years of lecturing all over the country. Many a person has said, in equivalent terms: "Before I read AMERICA, I used to think that the acme of Catholic literature was represented in the novels of an Isabelle Clark; thanks to AMERICA, I have been introduced to an Undset, a Greene, a Horgan." And hundreds of teachers (especially among the nuns) have declared how much their teaching of literature has been deepened and made more dynamic through the principles stated in AMERICA and through the discussions that have enlivened its literary pages. I think it may be claimed, too, that the two America Books of Verse, collected poems from the magazine's columns, have stimulated interest in poetry in many a classroom.

These may indeed be thought by some to be "intangible" results; they do not put another satellite into orbit nor resolve the tensions over Berlin. But they are results that help, in their small way and their proper degree, to foster the growth of a Catholic culture in the United States which will increasingly have its proper impact on the character of the country. That has been America's hope and ideal over the first fifty years; it will continue to be the goal for all the years God grants to the Literary Editors of the future. May all those editors-to-come rejoice in the wonderful collaboration (of book reviewers, of authors, of columnists) which has enabled the present writer to at least emulate the standards set by a Father Daly, a Father Talbot and the other "greats" who were the trail blazers.

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Recollections of a Veteran Editor

[AMERICA's fifth anniversary drew editorial notice in our issue of April 18, 1914. By a happy coincidence, the lead comment in that issue bore the byline of J. Harding Fisher, now dean of the Review's former staff members.

Still active as a highly valued counselor to the theological students at Woodstock College, Woodstock, Md., Fr. Fisher here records some recollections of his years as an editor (1914-1922) for our Fiftieth Anniversary issue.—ED.]

In 1913, the year before I joined the staff, Richard H. Tierney, S.J., came to America. A few months later he became Editor-in-Chief and almost at once proved himself eminently qualified for the post. This may have surprised some because, with the exception of Fr. Joseph Husslein, he was the only member of the staff without a family background in journalism. He had written a book on education, but this was at best a partial qualification for editing a weekly Review.

One of the first things Fr. Tierney did was to bring in younger men as associate editors. The Review quickly became less academic and more actual. Under his direction the staff acted as a unit. Every week at a board meeting the previous issue was severely criticized and future issues were planned in detail.

The Editor-in-Chief had a trenchant pen and what he wrote always attracted attention. At that time a national Catholic press service did not exist and the diocesan weeklies frequently reprinted America's articles in their entirety. No effort was made to build up a mass circulation. The aim was rather to influence educated readers and molders of Catholic thought.

Under Fr. Tierney the Review exercised a wide influence. The publicity it gave to England's treatment of Ireland, especially at the hands of the Black and Tans, and to the reasons for Mac-Swiney's fast unto death in all probability helped win the charter for the Free State. Both sides made indirect efforts to influence our policy on Ireland. An offer of a substantial "gift" from an interested party to the controversy had to be declined.

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11, 1959

Other issues on which a strong stand was taken included the proposal to establish a Cabinet post of Secretary of Education, French policy toward the Church in occupied Alsace and the administration of welfare funds for war orphans in France. In both national and international circles the Editor-in-Chief gained a respectful reception for AMERICA's views. That this at times led to direct confrontations with Pres. Woodrow Wilson did not deter him. On one occasion the staff voted unanimously, despite the risk, to support just such a bold stand by the Editor in a wartime interview at the White

Financing the Review posed a great problem. The burden of an inherited debt was heavy. It was now increased by mounting costs during the war. Outside activities by the staff on the lecture platform and in the pulpit were needed to supplement Fr. Tierney's effort to raise additional revenue. At the end of eight years the debt had been paid, a mortgage liquidated, expenses were being met and there was some money in the bank.

In sharp contrast to the constant activity of his editorship were Fr. Tierney's last years. He suffered a lesion in the brain and a progressive paralysis left him a shadow of his former heroic self. This impairment came from the strain of overwork. Although several of his associates had been withdrawn for other tasks, his superiors did not realize how great was the extra burden thus imposed on him. Fr. Tierney's collapse was a tragic misfortune, not only to AMERICA but to all his friends and associates.

Since he was a man of great physical strength, he survived several years after he had to be relieved of his editorial duties. These were years of constant torment in mind and body. At the very end he had a premonition of his death. He asked for and received the last rites of the Church. He then called to his hospital room those who had been intimately concerned with the care of his health and thanked them for their kindness. With that he sank into a coma and in a short time died. It was a merciful end of his long, living martyrdom.

J. Harding Fisher

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The Catholic Book Club

Among the many literary movements inaugurated or suggested by Fr. Francis X. Talbot during his tenure as Literary Editor of AMERICA was the establishment of the Catholic Book Club in 1928. Two years earlier the Bookof-the-Month Club had been launched and in 1927 the Literary Guild began to offer its monthly selections. Father Talbot and the small group of Catholic laymen who organized the Catholic Book Club were somewhat alarmed over the type of mass culture that was being promoted by these two clubs. By 1928, to be sure, neither the BOMC nor the Guild was circulating the hundreds of thousands of books they were to market in the days of their most spectacular development. But even in their years of infancy they were already showing their tremendous potentialitywhich Father Talbot and his confreres did not view with equanimity.

Why should Catholic readers sign up with these clubs, Father Talbot asked his partners in the venture, when it was quite likely that many a book selected would be something a Catholic could well do without? It was not a question so much of fearing that morally unacceptable books would be chosen as that any specifically Catholic reading interest would simply be overlooked. There were Catholic readers looking for such books and there were such Catholic books: why not, then, bring them together?

So, with this cultural and apostolic goal in sight, the Catholic Book Club was incorporated on April 18, 1928. Its officers were Thomas D. Kernan, president; John A. Goodwin, secretary; Sterns Cunningham, treasurer. Early membership in the CBC was solicited by direct mail, and the first issue of the CBC Newsletter (October, 1928) carries a penned notation that the first selection, The Way It Was with Them, by Peadar O'Donnell (Putnam), went to 1,800 members. At the same time, the BOMC was servicing a membership of about 50,000 and the Literary Guild was sending out about 4,500 books a

By 1946-47 the BOMC and the Guild had grown to gigantic proportions; the BOMC had just about a million members and the Guild had outstripped it to reach the fantastic total of 1.25 million members. Though the CBC had never been—and is not now—conceived as a mass-medium distributing service, it must be admitted that these staggering figures make the work of the CBC during its first twenty years seem very slight and quite uninfluential. Accurate



figures are not available for all the years from 1928 to 1948, but it is a safe guess that membership never topped 3,500. By 1948 it had declined to less than a thousand members.

Frankly, the CBC had fallen on hard times, and the America Press, nudged by its remembrance of how dear to the heart of Father Talbot the CBC had been, determined to see what could be done. The entire operation of the CBC became part of the America Press enterprise. A new editorial board was formed to make the selections each month and to publish the Newsletter. The business functions of the CBC devolved onto the America Press business office. The editorial direction was entrusted to the present writer and he was most fortunate in being able to enlist the editorial services of the following board: Anne Fremantle, author, editor, teacher and lecturer; Msgr. Joseph M. Egan, pastor, bookman and former professor of Church history; Francis X. Connolly, professor of English at Fordham University, author, poet and critic; and James Edward Tobin, professor of English at Queens College, author, poet and critic. This board reads all galleys (and frequently the typescript) of forthcoming books that seem to be material for CBC distribution and, at a monthly meeting, determines the selection-often working as far as four to six months in advance of distribution date.

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Since 1948 the CBC has enjoyed a modest but steady growth. It is still a small book club, though it is worth noting that at the very time that the larger clubs were declining in member1.25 mil-CBC had conceived g service, e staggerthe CBC eem very Accurate

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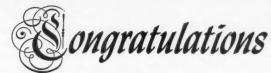
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ship, the CBC began its upward climb. The present membership is just under 8,000, and this, it must be mentioned, in the face of the friendly and welcome competition from the various other Catholic book clubs that have arisen since CBC pioneered the way.

What has CBC accomplished over the years and what are its hopes for the future? In the matter of plain quantity, I estimated when I prepared a little brochure on the history of the Club for the 25th anniversary celebration in 1953, that the Club had, of that date, distributed some 2.5 million books. Since then the monthly flow has averaged about 3,500 volumes a month; this would add approximately another 200,000 books.

Quality is quite another matter. All I can say is that through its whole history the CBC has been devoted to the ideal of providing Catholic readers with good, even demanding and somewhat difficult books-without, at the same time, ever wanting to appear "high hat" or snooty. Books on a somewhat lower literary and intellectual level can be easily come by; but it is the function of the CBC to call attention to the book of superior quality. We quite obviously cannot hit that ideal right in the bull'seye every month, but we aim as high as our combined editorial sighting can reach. For example, over the past six months the selections have been been: Worlds Apart, by Tudor Edwards; New Horizons in Latin America, by John J. Considine, M.M.; The Secular Journal of Thomas Merton; My First Seventy Years, by Sister M. Madeleva, C.S.C., and The Dead Sea Scrolls and Primitive Christianity, by Jean Daniélou, S.J.; My Fellow Devils, by J. P. Hartley; A Pearl to India, by Vincent Cronin. Here is surely a good variety of fields-history, biography, fiction, archeology, traveltreated by some of the top literary figures of the day. In such fashion does the editorial board strive, month in and month out, to provide Catholic readers with books that will prove to be permanent furniture for the mind as well as for the library shelves.

The future? We will work and hope and pray for a continuance of the steady growth of the Club. It will, in all likelihood, never match in membership the millions enrolled in the various "condensed book" clubs, just as AMERICA itself, whose apostolate of the written



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word the CBC seconds and broadens, will never be another *Readers' Digest*. But in the area of fostering and deepening a truly Catholic culture in the United States, the CBC has played its role. If it continues to play that role for the next fifty years and even increases the role's importance, it will be because

present CBC members help us to grow by passing along word of the CBC's existence. And as the years roll by and the good books keep going out to more and more readers, the CBC's achievement will be a continuing monument to the vision of the pioneers who founded it.

HAROLD C. GARDINER

The Catholic Mind

It would scarcely be appropriate to celebrate the Fiftieth Anniversary of America without some mention of its sister publication, the Catholic Mind. Founded six years before America, the Catholic Mind supplements and buttresses its apostolic purpose. The following is taken from the Preface to the commemorative volume, The Catholic Mind Through Fifty Years, edited by Fr. Benjamin L. Masse and published by the America Press in 1952.

"At the turn of the century the late John J. Wynne, S.J., who in a number of ways richly contributed to the growth of Catholic cultural and religious life in the United States, was the Editor-in-Chief of two magazines published by the Jesuit Fathers in New York City. One was the Messenger, a cultural monthly; the other, the well-known devotional monthly, happily still thriving, the Messenger of the Sacred Heart. Sometime late in 1902, Father Wynne saw a need for still another type of publication, one that would satisfy the hunger of a growing Catholic elite for more substantial intellectual fare than was then generally available in the Catholic press. On January 3, 1903, this decision took concrete form in Volume I, Number I of the Catholic Mind. The inside front cover carried this prospectus:

Each number will contain an article of permanent value, entire or in part, on some question of the day, giving in pamphlet style the best statements of Catholic doctrine; surest results of historical research; latest word on subjects in dispute; documents such as papal encyclicals and pastoral letters of more than local interest; important addresses at Catholic congresses; occasional sermons of special merit; biographies and good short stories; editorials, chronicles and book notes.

These articles will be from the best sources, and the rule of selection is: One at a time and the best that can be had so that subscribers may keep each number for frequent reading and reference.

"Except for the promise to publish chronicles and book notes, and good short stories, the *Catholic Mind* has striven to fulfill its original aim—how satisfactorily we leave to the judgment of our subscribers.

"Over the years there have been, of course, many superficial changes. About 1915 the practice of confining each issue to a single article or a single topic was largely abandoned, with the result that the Catholic Mind became more a magazine and less a pamphlet of the month. For a good many years the editors published it as a biweekly, but in 1943 they adopted the format of a monthly digest magazine. More recently, the Catholic Mind became a bimonthly. The editors continued, however, to print the complete text of addresses, articles and documents. Despite the changes, the main purpose of the magazine was faithfully preserved, so that today the Catholic Mind represents in all essentials the original vision of Father Wynne.

Since the founding of AMERICA in 1909 the Editor-in-Chief of AMERICA has been, ex officio, the Editor-in-Chief of the Catholic Mind. Invariably, however, the editors have delegated the active direction of the Catholic Mind to one of their associate editors. For a while, under Father Wynne, the late Thomas I. Campbell acted as executive editor. Who succeeded him when he in turn became editor of AMERICA is not clear from the records. At one time or another the following associate editors of AMERICA served as executive editors of the Catholic Mind: Walter Dwight, Francis P. LeBuffe, Gerald C. Treacy, Francis X. Talbot, Gerard B. Donnelly, Charles I. Doyle and William J. Benn. Father LaFarge occupied the editorial

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n J. Benn. e editorial chair from 1940 until he was succeeded by Father Masse in the autumn of 1942. [The present executive editor, Fr. Vincent S. Kearney, replaced Father Masse in January, 1956—ED.]

"The period covered by the bound volumes of the *Catholic Mind* has been characterized by enormous changes in every sphere of life. It saw the final triumph of that optimistic secularism, concocted of religious infidelity and materialistic science, which had been undermining the historic culture of the West for 200 years. It also witnessed the humiliating collapse of secularism in two world wars, in the rise of fascism

and nazism, in the return of the barbarian disguised as the savior of the proletariat. The Church, which at the beginning of the period had been scorned as the enemy of progress, has by the end of it become the moral leader of a great crusade to save civilization. In our own day, thoughtful men are coming to see ever more clearly that the only alternative to the iron march of Communist imperialism is the social doctrine, derived from Christianity and the natural law, which the papacy has been sedulously developing and teaching from Leo XIII to Pius XII."

BENJAMIN L. MASSE

scholar and one of the editors of the Catholic Cyclopedia [sic], is to be in charge, and the first council will probably be called next Saturday.

The offices are in the old Hicks Lord mansion at 32 Washington Square West, famous in the social history of New York by reason of the entertainments that were given there.

The sumptuous decorations remain as they were, and one of the high-ceiling parlors has been furnished as an oratory. The editors will live in the mansion, where they will do their work, and the details of the publishing are to be carried on in another part of the city.

The publication will be modeled on the plan of the *Tablet*, the leading Catholic organ of Great Britain, and in form it will be the long pamphlet variety, which is used by the London *Spectator* and other literary reviews abroad.

The nucleus of the review is the Messenger, a high-class literary magazine that is being published at Fordham University under Jesuit auspices, and part of the staff of the monthly is to be transferred to the new weekly.

The name of the review has not as

From the Cincinnati Catholic Telegraph, 1909

[The following article, which appeared originally in the Feb. 4, 1909 issue of the Cincinnati Catholic Telegraph, was reprinted by that paper, now the Catholic Telegraph-Register, in its Feb. 6, 1959 issue.—Ep.]

New York, Jan. 28, 1909—Prominent Jesuits are on their way to this city to form the staff of a new weekly review to be printed in magazine form. It will represent the views that the Church takes, both of spiritual and temporal affairs.

Its contributors and correspondents in all parts of the world will number between four and five hundred, and already it has placed its bureaus in the capitals of Europe.

The Rev. John Wynne, a noted Jesuit

THE JESUIT FATHERS, LAY FACULTY,
TRUSTEES, ALUMNI AND STUDENTS OF

JOHN CARROLL UNIVERSITY

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yet been determined upon, as that and other matters are yet to come up before the council, which is soon to convene.

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The plan has been under consideration, and it has the sanction of the Pope and of Archbishop Farley, who have heartily indorsed its proposed policy.

While the periodical is not designated as the official organ of the Catholic Church, it will be looked upon as the mouthpiece of Catholic thought and as a representative of Catholic ideals.

Editors of the review were chosen three weeks ago at a convention of the Jesuit Order held in St. Louis. The first of the staff to reach here will be Fr. M. J. O'Connor of Omaha, until recently vice president of Creighton University.

He and Fr. E. P. Spillane of the *Messenger* will devote themselves especially to the American branch of the Church and to the study of conditions generally throughout the United States. They will have under their direction a large corps of correspondents in the important centers of this country.

Fr. Dominick Giacobbi of Spokane, Wash., will look after the Italian and Austrian interests. Fr. Henry Drummond, who has given up the vice presidency of St. Boniface University in Manitoba, will look after the English, Canadian and French news, and Father Betten, until lately professor of history in St. Louis University, will have charge of German interests.

There are to be several other members of the central staff, but their names are not to be announced until later.

Contributions, however, are not limited to members of the Jesuit Order, although the Society will have general editorial supervision, and those who write will have in view a clientele composed of representative clergy and laity.

The publication will give a weekly summary of the news of general interest both here and abroad, editorials on topics of contemporary interest, correspondence from the principal cities of the Old World and the New, and book reviews.

The literary department will deal with books of all kinds and will give fair and correct views that will define the attitude of the Catholics as seen by a trained corps of observers and scholars.

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suggest the Spectator, London, although it will be somewhat more popular than the Athenaeum. Special attention will be given to South American countries, and condi-

This department of the review will

tions there will be carefully reported. The course of the immigrants who come to the United States will be minutely followed.

The policy of the journal will be not only to give correct views, but to broaden the Catholics and to bring them closely in touch with the national life. It is believed that the first number will be issued about Easter.

"America's" Charter Subscribers

"I firmly trust AMERICA will be on my reading table to the end. I couldn't give you a greater compliment!" This gracious tribute comes from a man who has been reading AMERICA for 50 years -from our beginning. In recent months 35 men and women have written to tell us that they were "aboard" as readers or subscribers ever since—or almost since -AMERICA's launching, April 17, 1909.

Our pioneer band of editors were a ccurageous lot. They must have been fortified with the bold confidence of the saints who know instinctively that God prospers works undertaken for His greater glory-and sends friends.

Their confidence was not misplaced: God's blessings and friends did come. But the first weeks must still have been anxious ones. On March 29, 1909 Fr. Francis S. Betten, secretary of the editorial board, made this terse entry in the book of minutes: "There are now about 100 paid subscriptions from the United States and 4 from Canada." This was a bare three weeks before the first issue was to come off the presses!

Subscriptions must have multiplied overnight, for what was a discouraging trickle quickly assumed flood proportions. On May 6, three weeks after the magazine's appearance, there were 3,885 paid subscriptions, and by June I the total was 5,400. We would like to tell you a little about the 35 Golden Jubilee friends out of that total who are still with us.

Where do they live? They are scattered in 22 different States from Florida to California. Five of them reside in New York, while Ohio and Kentucky each is home to four. The Kentucky group, incidentally, expressed full approval of the fact that the destinies of AMERICA are presently in the capable hands of a fellow Kentuckian, our Fr. Thurston N. Davis.

Twelve old friends are clergy, including the Archbishop of Portland, Ore.

We count nine ladies on our list. The Sisters of St. Francis of the Holy Family, who conduct Xavier High School in Dyersville, Iowa, wrote to say that the convent was an original subscriber.

One dear friend remarked on the passage of the years: "We were charter subscribers. It seems only a short time ago since I wrote that to Father Blakely for the Silver Anniversary."

Some of our friends have retired and now read AMERICA at complete leisure, while others still must read it on the run. An army colonel writes: "Having reached the 86th milestone in my life, I recall the many pleasant hours I have spent with you in spirit." A retired Coast Guard captain tells us: "The golden jubilee of the wife and myself happens to arrive the same year as AMERICA'S. Kids all grown up, and I think some are also subscribers.

Another faithful reader mentions how he subscribed while in high school. Perhaps some friendly persuasion entered into this, for he tells us further that two of the Jesuit scholastics who taught him were Mr. Talbot and Mr. Parsons. Both later became Editors-in-Chief of the magazine.

Several original subscribers got the habit during seminary or college days. "My subscription to AMERICA," writes a New York pastor, "began from the Review's very inception, when I was a seminarian in St. John's Seminary, Brooklyn." A Jesuit friend says: "I remember very well that April day in 1909, when as a second-year Junior at St. Stanislaus Seminary, Florissant, Mo., I saw and read the initial number of AMERICA."

A friend from New Jersey, who began reading the magazine during his junior year at St. Louis University, chuckles in informing us that "I helped Father Wallace address envelopes for the announcement of the new magazine."

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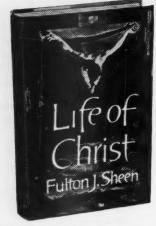
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Congratulations, AMERICA on Fifty Golden Years

Sisters of the Holy Child Jesus

ROSEMONT PROVINCE (and Motherhouse in U.S.) Convent of the Holy Child 1341 Montgomery Ave., Rosemont, Penna.

NEW YORK PROVINCE Convent of the Holy Child Westchester Ave., Rye, N. Y. Many in the group could undoubtedly repeat what an old Louisiana friend said: "I have read from cover to cover all the issues since 1909."

These next words of another friend from the South we also cherish:

Valuing AMERICA as I did, I could never bring myself to discard copies. They were passed on to relatives, to missions, to local newspaper editors, to nuns, etc. Too, I occasionally ordered a subscription for a relative or for my parish priest. As a leader of study clubs I used AMERICA as standard reference for current events.

There are other old-time friends, no doubt, who didn't get around to identifying themselves. In any event, we record here our heartfelt gratitude to them as well as to those whose names are on the following list.

NEIL G. McCluskey

CHARTER SUBSCRIBERS

Leon J. Baker, Indiana Mrs. Edward B. Blackburne, Florida Rev. Henry M. Brock, S.J., Massachusetts Mark K. Coady, Kentucky John Cologna Sr., Missouri Mary R. Conlin, California Catherine Cordon, New York Rev. Ignatius W. Cox, S.J., New York John J. Finlay, New York Regina M. Fiss, Wisconsin Rev. P. N. Gauthier, Massachusetts Rt. Rev. Francis A. Gressle, Ohio Rev. H. F. Hillenmeyer, Kentucky Arthur J. Hilly, New York Most Rev. Edward D. Howard, Oregon Martha Owens Hume, Kentucky Thomas Kane, New York Rev. John W. Keogh, Pennsylvania J. F. Kessen, Kentucky Thomas A. McCabe, New Hampshire Mary T. McCarthy, Connecticut Rev. M. A. McGarey, Pennsylvania Most Rev. Edward J. Maguin, New York Col. William M. Mumm, Ohio Most. Rev. Thomas L. Noa, Michigan Rt. Rev. John J. O'Brien, West Virginia Rev. Henry H. Regnet, S.J., Kansas J. H. Reifenrath, Nebraska Raymond H. Reiss, New York Rev. Edward Rombouts, Louisiana Rt Rev. Thomas A. Sala, New York J. H. Schackmann, Ohio Rt. Rev. John E. Schiffrer, Minnesota Charles D. Terry, Illinois Benjamin F. Thomas Jr., New Jersey Mrs. B. Traynor, Illinois Mary M. Wiers, Maryland Capt. Herman H. Wolf, Ohio Xavier High School, Iowa

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(The Josephite Missionaries)

1130 N. CALVERT STREET BALTIMORE 2, MARYLAND

Very Rev. Thomas P. McNamara, S.S.J. Superior General

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Garrett Park, Maryland, the oldest Catholic Preparatory School in the country, in its 179th year of educating Catholic gentlemen, salutes AMERICA in her 50th year of service to education.

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Congratulations AMERICA on your

GOLDEN ANNIVERSARY

CONGREGATION OF SONS OF THE IMMACULATE HEART OF MARY

Claretian Fathers, Eastern Province of the United States

St. Jude's League

THE VOICE OF ST. JUDE

The Immaculate Heart Crusade

IMMACULATE HEART MESSENGER

Our First Ad Copy

The grey-flannel squads of psychoseductors that operate out of Madison Avenue today were an unborn breed when AMERICA first went to press. I vouch for that, after examining the ads in our first issue, that of April 17, 1909.

That earliest copy of AMERICA ran 26 solid pages of choice intellectual fare, followed by six unrelieved pages of advertising. The impression one gets on reading these ads is that the Founding Fathers took ad copy wherever they could get it, then shamefacedly shushed it into a sort of commercial ghetto where it was effectively segregated from our readers.

But at least there was a real catholicity of subject matter in our first ads. Our six pages lugubriously intoned the virtues of rubber heels, lens cleaners and

ink. They extolled liqueurs, baking powder and garbage cans. In the lower corner of one page cooking ranges and broilers snuggle unconcernedly under a disinfectant which claims to be "pleasant, effective, non-poisonous." On the opposite page an ad paid for by the concern which made "The Paper used in this Magazine" crowds right up against a \$250 reward offered by two telephone companies for the arrest and conviction of junk dealers guilty of sundry mischief. One vaguely wonders if the nameless crime could be the selling of our precious magazine for scrap paper. But no, further reading of the phone companies' woes hints that the crime may be nothing worse than chopping down telephone poles and selling the wire.

Educational institutions took a lot of

space in our first issue, just as they do today. There is one strange note about most of these ads—the remarkable uniformity with which these colleges and academies insisted upon the salubrity of their locations, no matter whether they held a site "overlooking the Falls," or just nestled in some remote corner of Staten Island. One academy for young ladies even claimed a "singularly healthy" location, "being surrounded on all sides by immense deposits of iron." Could this be a selling point that some of our grave halls of learning are missing today?

Unfortunately for the schools that ran photographs as well as made health claims, AMERICA's early cuts did not print well. Eight honorable institutions peered murkily and gloomily from our pages, each of them looking like a junior Alcatraz looming through a fog on the Golden Gate. No wonder our Catholic boarding schools had such a hard time of it half a century ago. The only convincingly cheerful note in AMERICA's first education ads was Holy Cross College's offer to instruct, board and entertain young men, as well as to do the washing and mending, for a paltry \$260 per year.

Advertisers didn't go in for depth psychology back in 1909. The hidden persuaders were not yet thought of, and the pitch was often just about as subliminal as a blackjack. Here, for example, is the blunt approach taken by a soft-drink brewer in approaching his potential public:

Because we are having Bad Times there is no reason why you should drink Bad Stuff. . . . Our products cost no more over the bars than cheap ones made from glucose, saccharin and aniline dyes. Get your money's worth.

From the psychological point of view it is inexcusable that the gem just quoted falls immediately under an ad for "Altar Wines from the Jesuit Fathers Novitiate Vineyards at Los Gatos, Cal." That unhappy collocation should have been spotted when America's managing editor started to dummy-up our first issue.

Perhaps the most striking ad in our maiden journal was a bold-face 18-point hammer-blow struck by a soap company in the days when advertising had not analyzed the "self images" it fosters now, and had not refined the process

Your Shoes Will Wear Straight



and even twice as long, with Nathan's Pat. Adjustable Anti - Crooked Heel Cushions, By mail, 30 cts. per pair, any size. Just slip them into the shoes. Circular "M" free.

NATHAN NOVELTY MFG. CO. 88 Reade Street, New York Spencer Lens Cleaner (Felted Slik Fibre)

Call and see, Sample free.



Call and see. Sample free.

The Genuine Crystal
Pebble Eyeglasses
The cool kind that never mist or scratch.

Aplanatic Invisible
Bi-Sight Lenses
The easy, comfortable, youthful and stylish

Aplanatic Invisible

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youthful and stylish
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frames that fit your nose.

SPENCER OPTICAL CO., 31 Mailen Lane
One door below Nassau Street

THE FIRST STEP away from self-respect is lack of care in personal cleanliness: the first move in building up a proper pride in man, woman, or child is a visit to the Bathtub. You can't be healthy, or pretty, or even good, unless you are clean. Use HAND SAPOLIO.

AID THE NATURAL CHANGES of the skin by using HAND SAPOLIO, and you will gain, or retain, a natural beauty that no cosmetics can produce. Can you afford to be without it? Don't infer. Try it!

Please write to Advertisers and mention AMERICA.

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of "selling symbols to upward strivers." Read this:

The First Step away from selfrespect is lack of care in personal cleanliness: the first move in building up a proper pride in man, woman, or child is a visit to the Bathtub. You can't be healthy, or pretty, or even good, unless you are clean. Use

Pretty blunt, isn't it? It would strike the motivation researchers on Madison Avenue as a relentless piece of gaucherie today. As for that touch about the relation of cleanliness to goodness, I wonder how it would sit with the monks of the desert? Or with St. Benedict Joseph Labre who was acquainted with vermin but a stranger to the bubble

Proudly we admit that our first copy also carried a house ad of our own, a plea for "representatives in all parts of the country." The precise nature of the work was not revealed, but since it was suitable for men or women, young or old, and all that was needed was "a neat appearance and plenty of perseverance," it is a safe bet that the work involved selling subscriptions to our new magazine. Apparently our circulation bureau felt that such work was profitable and dignified, and that those who gave all their time to it would earn "big money." The dubious reader today may well wonder if anyone back in 1909 ever made a living wage just by selling AMERICA?

And finally, did you realize that just after the turn of the century Fernet-Branca, the "world's best bitters," was "endorsed by H. H. Pope Pius X" and "widely patronized by the clergy"? I wonder what that dear old saint mixed with his bitters? And the clergy too: did the Founding Fathers of AMERICA favor Manhattans, or did they imbibe some bitter brew that might be called Rome-on-the-rocks because it reeked of steadfast loyalty to the Holy See? We shall never know. The Founding Fathers were very discreet. So are their successors. The editors of AMERICA today endorse neither bitters nor beer nor brandy, but they do recommend their own periodical, and they still bless the patrons who buy ads in our pages. We hope you will bless them too as you pore over this Jubilee issue with its huge load of ad copy contributed by our many friends. L. C. McHugh



SPEAKING: A Course for Secondary Schools Correct Speaking, Adult Speaking, Effective Speaking, Planned Speaking \$1.28 each

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

These, the Faculty and Staff of St. Ignatius High School, San Francisco, California, congratulate AMERICA for fifty golden years of service to religion, education and journalism.

May you continue to be successful for many more years to come.

Fr. Thomas A. Reed, S.J., Principal Fr. Robert R. Leonard, S.J. Fr. Harry V. Carlin, S.J., Vice Principal Fr. John R. Becker, S.J.

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"America's" Columnists Down the Years

Three new names have appeared among the columnists since I left the AMERICA editorial staff last September, and one old one has disappeared. Fr. Wilfrid Parsons is gone, and I, like many who were close to him and his work, feel that we shall not soon look upon his like again.

It would be unseemly for me to presume to pass judgment—albeit a favorable judgment—on three writers so eminently qualified to discuss the Washington scene as Miss Mary McGrory of the Washington Star, Edward T. Folliard of the Washington Post and Prof. Howard Penniman of Georgetown University's Department of Government. My present purpose is rather to indulge for a while in reminiscence, to revisit in memory the America columnists I knew best during my editorial years.

Washington Front

In writing his Washington Front, Fr. Parsons showed himself to be a good journalist and a well-informed scholar.

But most of all he was a priest, a man with a mission and a vocation to make Christian truths an operative part of our national life. He measured Washington and its works with the yardstick of Christian moral principles. Unlike many who have tried their hand at this, he could express his findings in lively, pungent and eminently readable English.

In Fr. Parsons' later years, his regular meeting of the weekly deadline for his column represented a triumph over a great deal of physical infirmity. He could use a typewriter, though with difficulty; but the painful scrawl in which corrections were inserted showed the effort it cost him to make his fingers manage a pencil. Having under my hands this weekly evidence of his physical disability, I was all the more impressed, whenever I met him, by the unimpaired keenness and endless activity of his mind.

During the summers from 1943 to 1955 Fr. Parsons was relieved by

Charles Lucey, a writer for the Scripps-Howard Newspapers. Mr. Lucey since 1957 has been Scripps-Howard's European correspondent.

Fr. Parsons' next-door neighbor in the pages of AMERICA during World War II was Col. Conrad H. Lanza, whose weekly column, The Nation at War, divided a page with Washington Front. Col. Lanza wrote his first column for the issue of Aug. 15, 1942, and continued until V-J Day put a natural end to his assignment. He was a veteran artilleryman of the Spanish-American War and World War I, had taught in the Army's General Service Schools and had written textbooks of military history. His writing style leaned toward the staccato. His reporting was factual and unemotional; I don't think Old Glory waved once in his column from the beginning of the war to its end.

The Word

When I first joined the AMERICA staff, The Word was not a special column. But the last editorial each week was a homily on the Sunday Gospel, written by Fr. Paul L. Blakely, who had seen almost thirty years' service

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with the Review. Fr. Blakely died rather suddenly in February, 1943. After his death, the tradition of the homiletic editorial was continued for a few months, Fr. John LaFarge, as I remember it, being the usual writer.

Toward the end of 1943 it was decided to start a new column, The Word, with Fr. John P. Delaney of New York in charge of it. The first Word appeared in the issue of Nov. 6, 1943. Fr. Delaney continued to write the column until he went to the Philippines in the fall of 1945.

Fr. Delaney's spirituality centered around one main idea: to bring the Mass to the people; or as he, perhaps, might have said, to put the people into the Mass. His style was easy and popular; he had great fluency in speaking and writing.

After Fr. Delaney's departure, The Word was taken by Fr. William Donaghy, who had been on the staff 1942-43, and who is now president of the College of the Holy Cross, Worcester, Mass. Fr. Donaghy is a good theologian and has a fine sense of the value of words. He likes his writing to say exactly — not approximately — what he means

Fr. Donaghy relinquished the column early in 1948, and from March to September it was written by a Belgian Jesuit, Fr. Pierre Charles. Fr. Charles used as his theme, not the Sunday Epistles and Gospels, but a series of great Christian truths, under the general title of "Pillars of Our Faith." He wrote in a brisk, challenging style, somewhat like a Gallic G. K. Chesterton.

As Fr. Charles drew toward the end of his stint, the question of a successor began to occupy our editorial minds. At one board meeting someone recalled a remarkable article we had published about a year previously (10/4/47), "God Isn't Strange People," by one Joseph A. Breig, assistant managing editor of the Cleveland *Universe Bulletin*. The assembled editors gazed at each other with a mild surmise. Finally we agreed that while it would be a new departure to have The Word written by a layman, this particular layman was well worth a try.

Mr. Breig's treatment of the Gospels was to explain them, largely in dialog, as the father of a family might explain them to his children. The questions he raised and answered—some artlessly

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profound, some devastatingly literal—were, he told us, inspired by his own youngsters.

When Mr. Breig bowed himself off the AMERICA masthead in August, 1950, the writing of The Word returned for a time to the editorial staff. Fr. Daniel Fogarty of Canada, and Frs. John J. Scanlon and Paul A. Reed of New York each had it for a year. Then, in May, 1953, the column was taken over by its present writer, Fr. Vincent P. McCorry of New York.

Fr. McCorry's writing reflects his own genial and friendly spirit, warm with a human sympathy that does not soften into a condonation of evil. His attitude toward human weakness is not ungentle, but neither is it ambiguous.

Entertainment Arts

AMERICA's film reviewing has since June, 1947 been in the capable hands of Moira Walsh. Miss Walsh was a natural choice for the job, being one of the regular reviewers for the Legion of Decency's New York Office. Her critical mind is not overawed by the prestige of great names, nor is her eye dazzled or dimmed by fancy screen techniques. With a pointed phrase she can impale the shoddy, the phony, the second-rate, like a beetle on a pin.

With the death of Fr. Parsons, Theophilus Lewis became the *doyen* of America's columnists, having been its drama reviewer since May, 1945. Mr. Lewis has had a lifelong love of the theatre. As a youngster he used to save his pennies to get a seat in the gallery. It is therefore with a feeling that this is too good to last that he now finds himself admitted free—nay, in a manner, paid to go to the theatre.

Reviewing Broadway plays is not a simple affair. Moral principles, of course, are permanent and unchangeable, but the judgment on a particular play is dependent in part upon a good many variable factors. Mr. Lewis brings a great deal of skill and prudence to this difficult assignment.

After the theatre and the moving picture, the mind turns naturally to the third great entertainment medium, television. John P. Shanley, unlike Mr. Lewis and Miss Walsh, is not in a position to preview shows for his readers. However, Mr. Shanley is less concerned with the reporting aspect of his job than with the educational. One of the chief

functions of his column, as he sees it, is to help form the taste and critical judgment of his audience. In the limited space available to him, he is doing a competent job.

Etc.

Here also I should mention Fr. Francis J. Guentner of the Missouri Frovince, who since 1956 has contributed a monthly column on Music. It would be more than rash of me to pretend to any critical judgment on music. However, I do enjoy Fr. Guentner's writing about recordings. He manages to convey, even to a tin-eared person like myself, some idea of the life and variety, the thought and emotion, that underlie great music.

Underscorings made its first appearance in the issue of Jan. 23, 1943. It was a brief chronicle of events, domestic or foreign, with some religious significance or interest. At first the column was unsigned, but in September, 1944 the name of the editor was appended at that time, Fr. Louis E. Sullivan of New England.

Fr. Sullivan was succeeded by Fr. Allan P. Farrell, who wrote Underscorings from December, 1945 until July, 1948. Fr. Farrell was (and is) an authority on education, and under him the column had a strongly scholastic flavor.

When Fr. Farrell was transferred to the University of Detroit in the summer of 1948, Fr. LaFarge, then Editor-in-Chief, asked me to take charge of Underscorings. Except for two or three intervals of a couple of months each, I kept it until I left the editorial staff in the summer of 1958.

The column still does business at the old stand, though under new management and a new name. Fr. Robert A. Graham of California, long my associate and fifth-floor neighbor in the editorial residence, now operates as editor of On All Horizons.

For many years Fr. John A. Toomey of the New Orleans Province tickled America readers with his offbeat, gravity-removing column, Parade. The column first appeared in the issue of July 4, 1936, and was the natural development of a series of Comments that Fr. Toomey had been contributing for some months. The column was first called Events and was signed "The Parader." In August, 1942, shortly before Fr. Toomey returned to New Or-

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207 Thompson Street New York 12, N. Y. leans, it became Parade, over his signature. Fr. Toomey discontinued the column in August, 1953.

There are others I should at least name-people as worthy of mention as those I have spoken of. But they belong largely to an earlier period than my tenure of office, and their connection with AMERICA was mainly through other editors than myself. There was Elizabeth Jordan, novelist, playwright and for many years AMERICA's drama

Thomas J. Fitzmorris, predecessors of Moira Walsh as film reviewers. There was Barry Byrne, who wrote a column on art. There was Annabel Comfort, music critic. I see that I have now mentioned 29 people-the number of Chaucer's Canterbury pilgrims, "Wel nyne and twenty in a compaignye." It is a right honorable company, that of AMERICA's columnists; and I am proud to have been a member of it.

Minutes from "America" Meetings

[Two months prior to the publication of the first issue of AMERICA, the board of editors sat down for their first meeting, and minutes were faithfully recorded by the board secretary. During the 50 years since, AMERICA editorial boards have met regularly, and secretaries have filled many books of minutes. Here are glimpses into some of them.]

Feb. 6, 1909 -- The first question considered was the number of sessions to be held regularly by the board. Fr. O'Connor favored two or three a week: Fr. Giacobbi and Fr. Betten a daily session; Fr. Spillane, twice a day if possible, especially at the outset. It was finally agreed to hold one meeting every morning at 9 o'clock, Sunday excepted. A special meeting could be called whenever necessary.

Feb. 17, 1909--It was proposed and favorably considered that a special letter be written to the hierarchy of the United States and Canada to acquaint them with our projected work, and to solicit their interest and moral support. A similar document might be sent to the bishops of South America. The drawing up of the letter was entrusted to Frs. Drummond and Giacobbi. It will be translated into Italian by Fr. Giacobbi, into French by Fr. Drummond, into German by Fr. Betten, and into Spanish and Polish by persons to be engaged for the work.

[The editors continually invited criticism from authorities in the literary and publishing fields.]

Sept. 10, 1909-A letter from Miss Imogen Guiney to the Editor was read, containing many valuable suggestions as to methods of improving AMERICA. which suggestions she premised with

the admission that AMERICA was "admirably edited, and incomparably better than we have or have had."

Oct. 1, 1909--It was deemed worthy of notice in the minutes that in spite of the Hudson-Fulton Celebrations, and in particular of the military parade of yesterday, the printers struck off the usual 1,000 copies on Wednesday and 8,000 on Thursday. Thomas O'Neil and his lads in the distributing office are equally deserving of commendation.

[The fall of 1919 witnessed a paralyzing strike in many of the nation's industries. Printing became a hit-andmiss proposition, but somehow AMERICA did not miss an issue.]

Oct. 18, 1919--The first edition of AMERICA since the printers' strike began is to appear as a combined issue: Oct. 11-18-Printing is being done under great difficulty and at great expense. The advertisements are being plated and photographed.

Nov. 22--Printers' difficulties continue. Nov. 24--Williams will print today. Nov. 29-Several numbers of AMERICA are now following each other in rapid succession to make up for those lost by the strike.

Dec. 13-We are losing some subscriptions. This may not be due to the increased price, but to the delay and omissions caused by the strike. We must wait for normal conditions.

[A journal of opinion must be forthright, but forthright to what degree? Should names always be named, or should an admonition be couched in general terms?]

Dec. 17, 1931--Fr. Editor asserted that the policy of not mentioning names

critic. There were Mary Sheridan and of those attacked by us can cause difficulty and trouble. In the first place, a generic attack, without a specific mention of the party or thing attacked, is wrongly applied to itself by a party or organization not contemplated by us. An example would be: an editorial on football abuses directed against Princeton, Yale, etc. but not mentioning these universities was interpreted by Boston College as a veiled attack on its football policies.

> In another instance, adverse references, put in a general way, were made against Catholic colleges; three women's colleges were the objects of the attack, but these were not named. Marquette University interpreted our remarks as directly leveled against it, with consequent trouble. Again, a recent editorial against "Charity Rackets" in general, with names suppressed, was taken by the New York Catholic Charities as an attack on them. Another instance was the Teapot Dome affair, when, with names of real offenders omitted, the comments were wrongly interpreted as referring to Doheny.

[The Great Depression of the early '30's forced many AMERICA readers to let their subscriptions lapse. The winter of 1933 was the coldest one in the history of our circulation department.] March 9, 1933-Fr. Editor stated that the decrease in subscriptions continued. During January and February there was a loss of 845, and the total had dropped to 11,911. A brief discussion on circulation followed.

A communication from Fr. LeBuffe, Business Manager, was read. He offered suggestions for cutting down editorial expenses (one of which was to ask Mr. Hilaire Belloc to halve his fee from \$50 to \$25 per article). Among the suggestions: that the editorial staff contribute more articles and that Jesuit contributors be asked to contribute articles gratis, and that Belloc, who is given special rates, be dropped.

[The editorial staff has always been kept busy reading and editing manuscripts, but today well over 100 unsolicited manuscripts are submitted every month.]

Jan. 18, 1934--During 1933 the editors had read 556 manuscripts submitted for publication to AMERICA.

NEIL G. McCluskey

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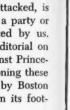
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The Coat of Arms of "America"

[The heraldic design that magnificently adorns the cover of this Fiftieth Anniversary issue is the work of one of America's Associates, William F. J. Ryan, widely known authority on heraldry. Mr. Ryan generously designed this coat of arms for America on the occasion of our Jubilee. In order that our readers may better appreciate all the symbolic aspects of Mr. Ryan's work, we print below the full heraldic explanation that was composed by its creator.—Ed.]

BLAZON

Argent, six pallets gules, over all two wolves grasping a caldron suspended from a chain or, on a chief azure, an anchor of three flukes cabled bendwise of the third accompanied by twelve stars in the field. Crest: a quill pen surmounting a sword, point to base in saltire or. Motto: Veritatem facientes in curitate.

SIGNIFICANCE

The chief or upper portion of the shield has a Marian motif, the blue field strewn with the twelve silver stars. This symbol of the stars for the Mother of God is derived from the Apocalypse: "And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars."

Between the stars an anchor is emblazoned from the coat of arms of Pope St. Pius X, who was gloriously reigning at the time of the establishment of AMERICA. The Pope's arms also display the same blue field and a silver star.

The lower portion of the shield displays the thirteen stripes from the obverse of the coat of arms of the United States, heraldically described as "argent, six pallets gules." Over this field the arms of the Loyola branch of the Oñaz-Loyola family has been charged to honor the founder of the Society of Jesus. The Loyola arms consist simply of a silver field bearing two wolves grasping a caldron suspended from a chain, all in black. The tinctures have been changed as an heraldic "difference" to make this interpretation of the Loyola arms peculiar to America.

The crest, composed of a quill pen

and a sword, forms the Greek Chi, the initial letter of Christ in that language, to indicate that it is Christ who is the Captain of the Company of Jesus. St. Ignatius seems to prefer this latter title, rather than "Society of Jesus," which is an inadequate English translation of the less expressive "societas" in the Bull of Pope Paul III approving the formation and first formula of the Jesuits. "Company of Jesus" denotes that Christ is the true leader of the Jesuits and connotes the soldier spirit of its members. The quill pen signifies writing or editorship, and the sword expresses the good fight which AMERICA wages for the Kingdom of Christ, His Mystical Body, in accordance with the militant words of the Apostle Paul: Et galeam salutis assumite et gladium spiritus, quod est verbum Dei (Eph. 4:17).

The motto, veritatem facientes in caritate, is a quotation from the Epistle to the Ephesians (4:15). The complete translation of this verse is: "Rather are we to practice the truth in love, and so grow up in all things in him who is the head, Christ." The motto epigrammatically expresses the purpose of America to preach the truth with charity to men of all races and creeds.

LOYOLA UNIVERSITY (Chicago)



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School of Social Work-820 N. Michigan Ave.

Institute of Social and Industrial Relations-820 N. Michigan Ave.

Acknowledgments

At least fifty heads and a hundred indispensable hands have helped to make this Anniversary Issue a reality. Inevitably, some of these generous people will go unmentioned here, but none of them is forgotten.

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We owe an immense debt to Fr. Lester A. Linz, S.J., and through him to all the AMERICA Associates. Fr. Walter M. Abbott, S.J., another assistant editor, smilingly and efficiently supervised a thousand details connected with our Jubilee Mass and the Anniversary itself. All the editors cheerfully took on extra chores of proofreading and odd jobs of writing. Fr. Neil G. McCluskey, S.J., spent months in research projects and in patient compilation of the details of our fifty-year history.

This book is filled with advertisements and greetings from our friends. We acknowledge the important part they played in making possible this 2,602nd whole number of our Review. Indeed, mention of the word "ad" makes it imperative to thank publicly both our diligent and indomitable advertising representative, Thomas F. Murphy, and the young lady who—with infinite patience and dedication—attended to the many tasks involved in getting such an unprecedented amount of copy set in type and arranged on these pages. She is Dorothy Bazzicalupo of our Business Office staff.

To the president of the O'Brien Suburban Press, Edward J. Mordaunt, we are grateful for special interest taken in the publication of this issue. And no words can express the fond regard we have for the unfailingly gracious man who week by week puts the presses at Norwalk, Conn., at our service. To Charles Hauser and his reliable coworkers, our esteem and warm thanks for this and our many other issues.

Charles J. Felten, general press manager of the Messenger of the Sacred Heart, has often helped us with typographical problems in the past. As usual, therefore, we turned to him this week for advice and suggestions. We are indebted to him for invaluable guidance. The photos of the two Cardinals are by Fabian Bachrach.

The photographs of our staff are the work of Du Rona Studios. Constance Naar and America's regular artist, John Hapgood, deserve a special bow of thanks. For the coat of arms on our cover we pay warmly grateful tribute to the talent and generosity of the heraldic authority, William F. J. Ryan, who designed it.

Finally—in fact, in the first place of all—AMERICA thanks its own Managing Editor, Fr. Eugene K. Culhane, S.J., whose talent and industry mark every page of this Fiftieth Anniversary issue.

Chaplains and Students of the

National Newman Club Federation



extend their congratulations to the

Jesuit Fathers on the staff of AMERICA

as they mark the fiftieth anniversary

of AMERICA's unique contributions to

American Catholicism.

America has proved a valuable tool for Newman Chaplains in their efforts to transmit to students a true Christian sense of values. Catholic students on the secular campus find in America an informed presentation of current issues that challenges them to become articulate leaders of the lay apostolate. The whole university community has come to look to America for a Catholic insight into the problems of modern society. America is likewise to be commended for its efforts to analyze the Church's role in our pluralistic society, whose implications nowhere become more acute than in the secular college community.

Those in the Newman Movement are particularly indebted to AMERICA for pointing out the vital importance of this Apostolate. In no way lessening its vigorous championing of Catholic colleges, AMERICA has had the vision to see that the *Catholic student* holds a focal point for all concerned with Catholic higher education, and that the Church's program for the 440,000 Catholic students in non-Catholic colleges must be increased and intensified. To recall the words of a recent AMERICA editorial: "Surely the American Church, which has done such wonders in developing its impressive colleges and universities, will not now fail to achieve new triumphs in reaching young Catholics in secular institutions. The time is ripe for positive and inspired action on this front."

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